The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

April 16, 1921

Truth

Our highest truths are but half-truths.
Think not to settle down forever in any truth.
Make use of it as a tent in which to pass a summer night,
But build no house of it, or it will be your tomb.
When you find the old truth irksome and confining,
When you first have an inkling of its insufficiency
And begin to descry a dim counter-truth looming up beyond,
Then weep not, but give thanks.
It is the Lord's voice, whispering, "Take up thy bed and walk."

Ernest Howard Crosby.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

It is a disgrace that men who have lost their health in the war should be the victims of stinginess parading as economy rather than the objects of willing and grateful generosity. Tubercular and insane men, ex-soldiers and sailors of the war, instead of getting the best and tenderest care from a sympathetic people, proud to call them fellow countrymen, are being lodged in jails and barns, because now after election $2,000,000 or $3,000,000 can not be found by a Congress which before election voted for an indiscriminate bonus of $2,000,000 scattered broadcast to every man, sick or well, who had ever seen a uniform. Is it because the tubercular will soon be dead and off the voting list and the insane have not the franchise? (*Congressman Pell, New York.*)

υ λ

Although I have an enemy
Who treats me far from right,
He can not hurt my life unless
He fills my heart with spite.
(*Cheerful Cherub.*)

υ λ

An interesting line of co-operation between the churches and the Y. M. C. A. is the development of Gospel teams of laymen prepared to serve their own and other churches and communities. This opens a large field of aid for pastorless and weakened churches. (*"Y" Paragrams.*)

ι λ

At the head of the columns of *Wallace's Farmer* (the paper edited by Henry C. Wallace, Secretary of Agriculture) is the motto, "Good Farming, Clear Thinking, Right Living." With this in mind, the paper has always stressed the economic side of farming. First and foremost, the farmer must prosper, for without prosperity no decent standards of living can be maintained. Thus, *Wallace's Farmer* has constructively sought to improve actual farming conditions. A striking characteristic of the paper is that it has always kept a high moral tone and has been an influence for good among its rural readers. It has, therefore, occupied the place of the "family paper" in many an Iowa farmer's home. (*The Independent.*)

υ λ

Malcolm R. Patterson, former governor of Tennessee, characterized prohibition "as the greatest single achievement that has ever taken place on earth by the orderly process of law." (*The Searchlight.*)

υ λ

But if you mean that America is to be first in helpfulness, first in co-operation, first in good manners, first in the arts and ways of civilization, then I too am for "America First." (*Frank Crane.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

No end is good enough to justify evil means.

* *

There is no real reason for being in church on Easter Sunday that is not valid for every other Sunday.

* *

If you would have the streets of your town grow rank with the weeds of sin, just let the grass grow in the path to the church.

* *

Give your people frosted cake once in a while, but for a steady diet the plain and nourishing bread of life takes the cake, as it were!

* *

Those who attack the Church because it does not reform the world are apt to be a little shy on their own contributions to civic and social welfare.

* *

The word for us to stress is Universal, Universal Fatherhood and Universal Brotherhood, and then apply it to the dirty child down in the alley and to about a million children in China.

* *

Isolate religion from the affairs of business and business men will not play fair with each other. Isolate religion from the affairs of state and nations will not play fair with each other.

* *

Certain Things That Never Grow Old

There is a new Religion, and a new Church, a new goal to be reached and a new way of getting there. He is silly who tries to foist upon the world the outgrown in religion or politics or medicine or education. But he is also silly who with bravado wipes out with a sweep of the hand all that has gone before. There are some things that abide, and they furnish the basis on which the new is builded, or the starting point where the search for the new must begin. Listening to a rapid fire preacher who was so full of the old theology that he seemed a living fountain of decrepit things, the thoughtful listener was stirred with wonder at the volubility of the speaker, but still greater wonder was stirred by the eagerness of the great audience to grasp the message. It was not a good message, it was not far-seeing, it was not ennobling, but there was something there old as eternity, which could not be masked nor swept away by the flood of murky words. The people were not thinking, they were feeling. They did not note the extravagant and contradictory speech of the modern man, but they were listening to the mighty words, though they were never uttered, or spoken carelessly, the great words which shine against the background of Eternity, and never grow old.

* *

By-Words That Are Lie-Words

Certain falsehoods come to have a certain currency because incarnate of popular expediences and prudences, sometimes even of folk-cynicisms. These are doubly bad because of the cumulative effect of ceaseless repetition and of that undue credence which attaches to every proverb as if it were some unchallengeable oracle. Truth is moral, truth is spiritual in all its relationships. Infinitely more hurtful to the Church have been the pious fictions within and for the sake of the Church than the impious heresies without and against the Church. Those pious fictions which wound the souls of those sensitive to truth, which alienate such as would seek the Church as truth's shrine, have undone the Church. Infinitely better some friction than some fictions. Truth must not be sacrificed for the sake of peace. People who seek truth do not quarrel. Only such quarrel as contend for opinions fugitive and unreasoned. The greatest of heresies is man's fear in the quest of and economy in the use of truth. To spend truth is to have it, to use it is to keep it, to fling it to the winds is to guard it. The life-giving teachers are they who will not build their lives upon a lie. The spirit of truth can be cultivated in the home when children see that truth is honored and revered. When fear comes truth goes. Truth and terror can not co-exist. Terrorism, even though parental, is fatal to truth-seeking and truth-speaking. Truth must be felt to be, not a dispensable luxury, but the very breath of life.

* *

TOO BUSY TO WORSHIP

THERE are many people who are not indifferent to religion, who would like to go to church, but they are too busy. The men are working all the week, and Sunday is their only day at home, and the only opportunity for a little relaxation. The woman finds that Sunday is the only day when the men-folks are at home and she must make some extra preparation for their entertainment. So often the older people

go to church vicariously by sending the children to Sunday school. And the children are very observant, and begin early to think of the time when they too will be too busy to be religious!

If it is not business it is pleasure which leaves no time for worship. We are so occupied with the man-business during the week we can not get time for recreation, and therefore we take the time from the God-business, for we know God will not make any fuss for a considerable time, He will not sue us for breach of contract. He is a very kind creditor; we do not have to have His work done at a certain hour or be penalized. That is the way we think. But the thinking is all wrong. Sometime it is going to be brought to us that we missed the biggest opportunity of our lives, because we thought we could cut out worship for work and abandon piety for pleasure, and we will discover that we are all lop-sided. It really is not necessary for the well regulated human being to cut anywhere to enter into a well rounded career, but if it is, why abstract all the extra time from God's one day, instead of some of it from man's six days?

* *

BURROUGHS AND THEISM

FOR many years one of the most picturesque, individualistic, and free-thinking of American interpreters of nature and critics of literature and of theology, John Burroughs at the age of eighty-four years has passed on. Quite as keen in observation of nature as Thoreau, he was far more of a man of the world. Non-academic and unschooled in the technical sense, nevertheless, by his reading of the sages of the ages, by his discipleship to both Emerson and Whitman, and by his inherent powers of reflection, he became a wise man, not as "barbaric" as Whitman nor as conventional as Emerson, and far better acquainted than either of them were with the postulates of science.

For theists who have remained loyal to the ideal of a personal God, such as Jesus held and taught, the charted, graphic record of Burroughs' attitude toward the Deity has unusual fascination. It is true that he never went wholly over to the dominant belief of the scientists of the last three decades of the last century, namely, to agnosticism in varying gradations. But his theism, until well on into this century, was of a pallid neutral kind. Of late, however, he had become more orthodox. So has science. He had come nearer the faith he voiced when young (1862) in a poem that has found its way into many anthologies and not a few hymnals, that lyrical tribute to the spiritual affinities, which begins,

"Serene I fold my hands and wait."

Ethically considered, Burroughs, owing to his passive attitude toward life and his withdrawal to rural haunts, has not been the force that he might have been. His name will not be associated, as is that of Muir, not only with the discovery of the glories of nature but with their preservation for the American democracy's use. He has not been an indefatigable traveler and lecturer after the model of Ernest Thompson Seton, nor a great naturalist with a synthetic mind and museum-creating habit like Agassiz in his day. But he has been fertile in literature, descriptive and critical, that will live; and he has left the memory of a man who could be "Our John" to and boon companion with Theodore Roosevelt and Thomas Edison and Henry Ford, three diverse sorts of men.

* *

GET THE PEOPLE TO READ

CAROL KENNICOTT in Sinclair Lewis's much talked-of novel "Main Street," took issue with the conscientious old-maid librarian of Gopher Prairie, who considered it her first duty to preserve the books, and to keep them away from the nasty children who would destroy them and the fresh young men who tried to take out more than they were entitled to. Carol maintained that the chief task of the librarian was to get the people to read. The children might be destructive, but books were cheaper than minds.

Sam Walter Foss, as librarian of the Public Library in Somerville, Mass., did "get the people to read." He was something more than a mere custodian of books. He was the guide and counsellor of hundreds of boys and girls of Somerville in their selection of books upon every subject. His little back office in the library was in sooth a "house by the side of the road," a shrine to which the young people of the city flocked for inspiration and help. They got as much real education in his companionship as in the school room.

The city of Portland, Oregon, is carrying out the principles which the Somerville librarian and poet instituted. It is making its public library, not a "morgue of books," but a community center. The *Outlook* states in reference to the service which that library is rendering: "It goes to the people instead of waiting for them to come to it. It advertises in foreign newspapers, and gives foreign-born citizens six parties a month to interest them in the library and suitable books. A librarian visits factories and shops to interest the girls and men in books. It provides study rooms and a free auditorium for the public, and in many ways demonstrates that the public library is the people's library, and that to meet their needs and to contribute to their pleasure, is its simple duty."

In getting the people to read and guiding their choice of books into proper channels, the librarian and educator is aided and abetted by the book-reviewer. Too often, it is true, the book-reviewer simply swallows whatever the publisher may have said of the book, and produces a flattering advertisement instead of an honest criticism. But the reviewer for the religious journal at least need have no such motive. The book-review department of the church paper should cull what is really worth while from the confusing jumble of books which are streaming from the press, and give a candid and interpretative criticism of the new books most worth reading.

This is what *The Universalist Leader* is striving to do. With this issue our review department, "Books Worth While," is being enlarged. It will contain from time to time reviews of considerable length. The function of this department is of major importance, and we hope that the service which it will render will be of ever increasing value.

Securing Another Shrine

LAST year's anniversary impressed upon Universalists everywhere their splendid good fortune in securing the Good Luck memorials of Thomas Potter and John Murray and the Murray House at Gloucester. The Women's National Missionary Association has just come into possession of another memorial, destined through the years to come to be a shrine of pilgrimage for the multitudes who increasingly realize the greatness of the work and the character of Clara Barton.

Clara Barton

Mrs. Marietta B. Wilkins, the president of the Women's National Missionary Association, has just taken title to the old homestead of Clara Barton in North Oxford, Massachusetts. The property includes ninety-eight acres of land, beautifully situated, with a fine pond and waterfall, as well as the house in which Miss Barton was born.

The house was built in the early eighteen-hundreds, and Clarissa Harlow Barton, known the world over as Clara Barton, was born there on December 25, 1821, and here she spent her early girlhood. The house has thirteen rooms. They will be filled with furniture of the period, and already many of the things which were in the house originally are being sought out. The cradle in which Clara Barton was rocked when a baby is at the Worcester Society of Antiquity.

Mrs. Wilkins hopes that the Clara Barton Memorial Association will launch the work of raising funds in this the memorial year, and that definite plans may soon be under way toward the realization of an enlarged usefulness in terms of human service, which will be a fitting memorial to Clara Barton's work. After the house and grounds are restored it is proposed to use them for a summer rest home for working girls or some similar work, and eventually to crown the top of the hill, which is one of the highest in that section and commands a wonderful view, with a still larger institution.

The house is at a cross-roads and is about twelve miles from Worcester, is easy of access, and will become a shrine at which many American people will gladly pay homage, for it has been said that Clara Barton is "our greatest national heroine and the equal of any soldier or statesman of the Civil War."

Clara Barton was the daughter of Captain Stephen Barton. She was educated at Clinton, N. Y. She engaged in teaching and founded a free public school in Bordentown, the first in New Jersey. Later she went to Washington, where she was appointed clerk in the department of patents and through her efforts and excellent work did away with much misappropriation of records of patents.

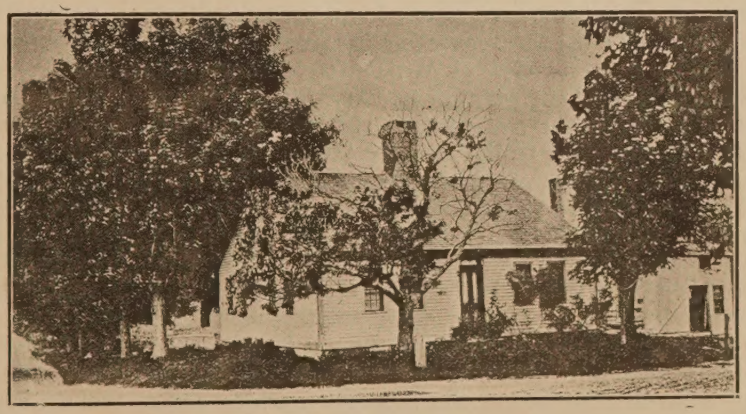
At the outbreak of the Civil War Miss Barton saw the wounded being brought into Washington and she devoted herself to the alleviation of their sufferings, later raising money and supplies, and going into the work of nursing, in the hospitals and on the battlefields. After the war she helped conduct the search for missing soldiers.

Later she went to Europe for her health and at the outbreak of the Franco-German war helped in establishing hospitals. She was later decorated with the Golden Cross by the Grand Duke of Baden and the Iron Cross by the German Emperor.

In 1881 she organized the American Red Cross Society, becoming its president, and succeeded in procuring an international treaty granting it protection.

Two years later she was appointed superintendent of the reformatory prison for women at Sherborn, Mass., where she did much splendid work.

Hers was a busy life, and with attending the International Peace Conference at Geneva, writing a history of the Red Cross at the request of Congress and doing relief work in Cuba, there was not much time for reflection.



Birthplace of Clara Barton

In the latter years of her life she was an invalid, but her good works did not cease, and until her death, April 12, 1912, she was busy in wide humanitarian interests. She died fondly believing that the world had seen its last war.

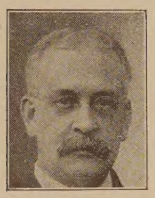
Miss Barton was a Universalist through and

through, and her family before her, and they helped to build the first Universalist church in America, which is located in Oxford, and which Miss Barton attended.

The Women's Missionary Association three years ago organized the Clara Barton Guild, to be composed of groups of young women, who should undertake community work in her name and spirit. Already the Guild has seven hundred members and is growing and embracing all parts of the country wherever there are Universalist churches. Funds are needed immediately to put the house in condition to be shown to visitors. A few hundred dollars now will be of greatest service. Those desiring to contribute to this purpose are requested to send money or checks to Mrs. S. Herbert Wilkins, 52 Essex Street, Salem, Massachusetts.

Editorial Correspondence

From the Southland



ACCORDING to Mr. Petros, who sits in the high green chair, so he can rock and justify his name, while he observes the passing world, it seems that about all the distinguished people of the country, and a few from overseas, who seek to recreate themselves in our balmy climate, so as to go home and become more distinguished, sometime during their stay show their good taste by parading before our front porch. They do this because they are far more anxious to be seen than we are to see them. Even those who conspicuously seclude themselves from the rude gaze of the common people are really playing that part of the game which whets the appetite by apparently denying the gratification. "Ferinstance," said Mr. Petros, one day, "there is a man in our midst who looks just like President-elect Harding, and there he is coming down our street now. See the bunch of boys following, and note how all the people are turning their heads to look at him, and as he goes by behold the unconsciousness which encompasses him as with a garment! Now the real, genuine blown-in-the-glass President-elect is over on the golf links, strengthening his legs against the prospective pulling when he gets into office, but we here in our humble surroundings are getting all the thrills of seeing the great man!"

This point of view of Mr. Petros is interesting; whether true or not does not matter. Life is just one thrill after another; stagnation and death the absence of thrills, so many, most people, think. There are those who are greedily mad for something new; they have come to get, and they do not propose to miss a trick in the game, unless it costs too much. The free show is their meat and drink, and all they need is a bit of Mr. Petros's imagination to get all the two and a half per cent of stimulant they can carry home with them, there to excite the wonder and envy of those who have been staying on the job and directly or indirectly furnishing the money on which other folks travel. But that is beside the question. None of us are indifferent to thrills, real if possible, feigned if must be.

When the movie queen sweeps by in her auto and we all sit up and take notice of her picture stockings and silk hat, or something of that kind, it does not matter a little bit that she is only the cashier in a big department store, coming home in a taxi because the weather is so hot; we have had our thrill! And the big and pompous man swinging along the other side, is Senator Somebody from out West. It does not matter that he is the first-class captain of a fishing boat in his Sunday clothes; we have our thrill. And the picturesque clothing of the latest cut—that is, cut in price—which adorns that young man in a yachting cap marks the millionaire owner of the incomparable racer of the sea. It matters little that the young blood is living on his mother, and does not know the difference between a jib boom and a real estate boom! Again we have our thrill.

We read in the paper the list of notables who are with us and we sit in comfort and watch the drift of the human current, or go forth and plunge into the crowd, elbowing distinguished artists, world-widely known authors, captains and janitors of industry, chieftains of the army and navy, ministers who marry people and lawyers who divorce them. Smart people and dull people, the beautiful and the ugly, the real rich and the make-believe—they are all here. Some of them are happy, more of them think they are going to be; but all are human. And here we are in the center of it all, and can not tell them apart!

But the remarkable thing I am thinking about is the number of shammers who put their shams over; and how the rest of us aid and abet them just because we want some thrills. If we had any tramps in this immaculate city, and we were to meet one, and he was not too big to handle, we should kick him from our doorstep without a compunction of conscience, and under no circumstances would we associate with him; but when a great actor comes here and impersonates a tramp we pay three dollars and war-tax to go and see him. We weep at his maudlin sentiment, we laugh at his degradation, and call him before the curtain with insistent applause, and after the play is over, if we have the price we take him along with a party of congenials to a midnight dinner, and have no end of thrills when some of our friends happen to see us in such a notable company!

Did you ever stop to think what besotted or inane immorality is sung in some of the popular songs of the day? But there are musical thrills and the words do not matter in the least. And among the writers of books the one object appears to be to produce thrills, and there are being turned out volumes for young and old to read, all turning upon domestic problems or financial achievements, sufficient to wreck the moral character, if there is one left to be wrecked. It was said when the great Frenchman came over here to lecture on the "Simple Life," that all he had to propose was that we veneer all our mahogany furniture with white pine, and use paper napkins, or none at all! And America had quite a lot of thrills while the fad lasted. That was the way most of our people listened

to the message of a really great man, but he never said anything of the kind. He made a feeling plea for honesty—honesty with ourselves, honesty with others, honesty with things, honesty with God. A white pine table standing on its own legs as an honest white pine table, was a better and worthier table than a white pine table veneered with mahogany.

The human veneers which are all about us, and which most of us put on sometime or other, are going to wear off or get smashed, and we and all are coming to ourselves, to realize that the counterfeit never pays in the end, and the thrills which come from presumption, assumption, and make-believe are but the forerunners of the throes of pain when we come sneaking back home to ask for a piece of that fatted calf!

F. A. B.

Vermont and Quebec Laymen's Banquet

The Rev. George F. Fortier

FROM north and south they came. That's easy enough in Vermont. From east and west they also came. That's not so easy, especially in mud time. When to reach the Queen City of the state of Vermont means three days of continuous travel, one gets the point. Of course there are other states which have a larger territory extending in a horizontal position. We doubt if Vermont does not surpass them all in the territory which is vertically placed. All the time, one traveling east and west is compelled to climb mountains or go around them. In the spring time, one must also descend to depths unknown before he reaches solid foundation upon which to stand. But they came, and came to Burlington, Queen City of the Lake, on Tuesday evening, March 29.

They did not know why they came. "Theirs not to question why," etc. We had simply told them that the General Superintendent wanted to see them so much that he would give them a free supper. Some say it is because a Vermonter will travel any distance for a free supper. The General Superintendent says it is because they felt subconsciously that a call was to be made upon the Universalist manhood of Vermont and Quebec. That always has been sufficient reason. Any way they came at the call of the General Superintendent and President Hunt of the Universalist Comrades.

Who was there? The representatives of the Universalist men of Vermont and Quebec. Conklin and Heath of far-off Derby Line, Felch, Porter and Cate of St. Johnsbury, Cole and Drury of St. Albans with Watson lost in the shuffle, Ober and Fortier from Morrisville, Hokerk and Ladd of Barre, Simmons and Preble of Washington, Harvey of Bethel and Coates of East Calais, Marvin and Kennedy of Rochester, Hazen and Stevens of Richmond, Vaughan of Brattleboro, Stetson, Perry and Lovell of Springfield, Perry of Chester, Cleveland and Gifford of Rutland, Paul of Wells, Davison of Goddard Seminary, and Kimball, president of its trustees, Dean Hills of the Agricultural College, Burlington, Johonnot and Sawyer of Bellows Falls, Paddock and Hardin of Northfield, Bingham and Furber of Woodstock, Holden of the *Free Press*, and Marshall, Hunt and Lowe, all were there.

It was not a great banquet. We have sat down to many a better one in some country church where they had salt pork and the "fixins." But it served its purpose, it brought the representatives of the Universalist men of twenty-one churches in Vermont face to face with the representatives of the Universalist Comrades. Those who came did not know much about the Comrades, only a few were members, but when they heard that the name Universalist was connected with it, they knew that it was good.

I don't imagine the representatives of the Comrades realized that there was much enthusiasm at the meeting, it wouldn't have seemed so to those who do not know Vermonters very well. But there was. Why, one man said he wouldn't have missed it for a dollar, and when a Vermonter speaks in terms of dollars, there is something doing. Anyway, the banquet held in the main dining room of the New Sherwood was soon over.

The Superintendent acted as presiding officer, usurping the office because he was the only one from the state who had any suspicion what it was all about. But they did not remain in ignorance very long. Ralph W. E. Hunt of Portland, National President of the Universalist Comrades, was the first speaker, and confined himself to a strong presentation of the purposes of the organization. The Rev. Harold Marshall, D. D., a trustee of the Universalist Comrades, dealt with the condition of world affairs and the need of manhood to meet the conditions which we are compelled to face. Then the General Superintendent, the Rev. John S. Lowe, D. D., took upon himself the task of rousing the enthusiasm of his audience as he presented, in masterly way, the simple call of the Man of Nazareth to the men of to-day. He dealt with the need of more Christians in the Universalist Church, and pointed out the call to Universalist manhood to take up the plain tasks of the present.

The State Superintendent then called for an expression of opinion from a few of those present as to the advisability of organizing a State Chapter of the Comrades. F. R. Vaughan, representing one of our largest parishes, was called upon, and in the name of the Brattleboro parish pledged himself to the support of the movement. Elmer E. Paul, a representative of the smallest active parish in the state, thought that the State Chapter furnished an opportunity for affiliation by men of parishes too small to maintain an active local chapter. Dr. Johonnot of Bellows Falls pledged himself to the work and thought that its success must lie in the organization of strong local chapters.

A vote was then taken and it was decided to organize a State Chapter, the officers elected to serve until the first annual meeting could be held. The following officers were elected as a temporary Executive Board: President, Homer C. Ladd of Barre; vice-president, F. R. Vaughan of Brattleboro; secretary,

F. M. Ober of Morrisville; treasurer, John T. Lawrence of Bellows Falls; trustees, Gary S. Heath of Derby Line, Allan C. Ayer of Lennoxville, P. Q., and George A. Perry of Springfield.

The meeting then adjourned. They who travel north and south found trains, but they who travel east and west waited until morning ere they tackled the lofty heights or the abysmal depths of mud time in Vermont. However, only a few days have passed and already we have heard from many of those who were present. They want action and immediate action. They liked the meeting. They liked the speakers. And now they want to carry the word to the men who were left at home. The organization of the men of Vermont and Quebec will begin at once.

* * *

DO WE DARE?

A Comeback

To the Editor of the Universalist Leader:

In an editorial on the subject of church unity in your issue of March 26 you ask, "Do we dare?" I do not know who is expected to answer this question or, in fact, whether it was meant to be anything more than a rhetorical form; but I judge that it is not intended to frighten the readers but rather to challenge them. Personally, my answer is emphatically, "Yes."

I mean by this that I believe in doing all we can as a body of religious liberals to bring into our organic fellowship all those who look upon the church as a means of service to humanity. Let us take the lead. Let us make the world an offer that will prove our sincerity. Let us formally declare our willingness to unite with any group of people who desire to seek truth in freedom and apply it in love for the improvement of humanity.

We profess to believe in the spiritual authority and leadership of a man who said, "He that loseth his life for my sake shall find it." If we really believe in this principle why should we hesitate to sacrifice our denominational name and separate existence, if need be, for the sake of promoting more powerfully the cause for which our great leader gave his life?

The opportunity is at hand. Do we dare? Do we dare to let it pass unused? That is the question.

Sincerely yours,

Edward A. Lewis.

* * *

PARABLES OF SAFED THE SAGE

Parable of the Roll with the Strange Name

THERE came unto our home, our Little Grandson. And he besought his Grandmother, even Keturah, that she would give unto him a Roll. And she would have understood him plainly, but he said that he wanted a Pyonder Roll.

Now Keturah can make Pocket-book Rolls, and Parker House Rolls, and Hot Biscuits, and if there be any kind of Rolls that are good, them also can she make. And when she serveth them with Golden Butter and Maple Syrup or Honey or Preserves, then would she cause the mouth of a Graven Image to water. But she did not know about any Pyonder Roll.

And the little lad said, I want the Roll that's called a Pyonder.

Then did a Great White Light begin to dawn upon the mind of Keturah, and she said, Tell me the rest of it, my dear.

And he said:

When the Trumpet of the Lord shall sound and Time shall be no more,
And the Roll is called a Pyonder I'll be there.

And she gave unto him a Roll, and he was there.

Now I bethought myself of the Strange Mental pictures which our Grown-up words bring unto the mind of children. And I considered that our Heavenly Father knoweth that our minds also are but the minds of Little Children, and all our Mental Pictures of Celestial Things are limited, and that much which we learn of Divine Truth is even as the Pyonder Roll.

And I am thankful that we have our Pyonder Rolls, even our Daily Bread, and that the way of essential righteousness is so plain that a little child may learn it. And it is my earnest hope that when the Roll is called Up Yonder, I'll be there.

* * *

MORE FOR ARMENIA

Universalists are still giving; and they will continue to give. In January we announced that our goal of a thousand orphans was assured by the cash in hand and the outstanding pledges; and we stated that, while we would continue to receive and acknowledge contributions, it would be as well for our people to make future payments to community committees or directly to the Near East Relief.

Some friends have preferred to send their remittances to us, as heretofore, and we now print a list of the contributions received since our last report. It should be understood, however, that this does not reveal the total of our denominational gifts, inasmuch as the majority of our people are now paying through other agencies.

The Sunday School campaign has necessitated a separate account. A list of the schools contributing the $7725 mentioned below and of those making later payment will be published in the near future.

Once more the Universalist people should be congratulated upon their very generous help in behalf of their suffering fellow-Christians across the seas. Their record is unsurpassed.

The Armenian Relief Committee of the Universalist Church.

Cash previously reported	$39,974.36
Tuesday Sewing Club, Rochester, N. Y.	30.00
Mr. and Mrs. Edwin M. Waller, Philadelphia, Pa.	60.00
Mr. Howard Morse, Southbridge, Mass.	3.00
Kathleen and Hobart Clarke, Southbridge, Mass.	3.00
Mrs. F. A. Danforth, Southbridge, Mass.	2.00
Rev. Charles R. Tenney, Southbridge, Mass.	5.00
Miss Mildred Palmer, Medford, Mass.	1.02
Miss Anna S. Tucker, Medford, Mass.	5.00
A Friend, Medford, Mass.	5.00
Concord, Mich., Church	110.96
Indianapolis, Ind., Church	11.50
Mr. and Mrs. H. W. Towner, N. Charlestown, N. H.	5.00
Mrs. S. M. Spoford, Manchester, Mich.	5.00
Miss Mary C. Hazard, Seattle, Wash.	2.00
Tufts Divinity Women	5.00
Florence Mead Mission Circle, Portland, Oregon	50.00
Social Circle, E. Dixfield, Me.	3.00
A Friend, E. Dixfield, Me.	2.00
Osage, Ia., Church	57.07
Mrs. Knowles, Atlantic City, N. J.	1.00
Mrs. Gordon, Atlantic City, N. J.	1.00
Mrs. Mary A. Wentworth, Norwich, Conn.	20.00
Orphans' Plates, Waterville, Me.	35.87

Berlin, N. H., Sunday School, Ladies' Circle, and others	35.00
W. L. Garber, Bellville, Ohio	60.00
Church of Our Father, Baltimore, Md.	91.40
Mrs. Gough, Philadelphia, Pa.	.60
Mrs. Andrew Weakley, Philadelphia, Pa.	3.00
Mrs. J. Thos. Moore, Philadelphia, Pa.	1.00
Mrs. Anna E. Cotton and Miss Ida C. Nichols, Philadelphia, Pa.	5.00
Rev. H. E. Benton, Philadelphia, Pa.	7.50
Mrs. Ralph Smith, Philadelphia, Pa.	2.00
Mr. and Mrs. John Ticknor, Philadelphia, Pa.	2.00
Mr. and Mrs. Wm. A. Benton, Philadelphia, Pa.	5.00
Mr. Wm. H. Hart, Jr., Philadelphia, Pa.	6.73
Orphans' Plates, Messiah, Philadelphia, Pa.	.25
Orphans' Plate, Ida C. Nichols, Philadelphia, Pa.	1.00
Miss C. L. Dallett, Philadelphia, Pa.	30.00
Brockton, Mass., Mission Circle	5.00
Restoration Sunday School, Philadelphia, Pa.	30.00
F. Ellwood Smith, W. Somerville, Mass.	15.00
All Souls Guild, Watertown, N. Y.	10.00
Junior Dept., Worcester First, Sunday School	5.00
Mrs. Benjamin Mansfield, Wakefield, Mass.	2.50
Miss F. Addie Mansfield, Wakefield, Mass.	2.50
Charles Hay, Portland, Maine	5.00
N. Attleboro, Mass., Mission Circle	7.00
Carrie W. Brown, Boston, Mass.	8.00
Clara Barton Guild, Buffalo, N. Y.	25.00
Ellingwood Family, Rockwood, Me.	1.00
Rev. S. E. Franc, Canton, Mass.	10.00
Mr. Fred Lincoln, Canton, Mass.	5.00
Miss Natalie Bent, Canton, Mass.	4.00
Miss E. J. Hamant, Canton, Mass.	1.00
Orphans' Plates, Canton, Mass.	2.45
Children's Service, Canton, Mass.	6.55
Mr. E. F. Packard, E. Orange, N. J.	10.00
Mrs. Lida J. Taylor, Newark, N. J.	10.00
Miss Grace H. Craig, Newark, N. J.	10.00
Miss Grace Porter, Maplewood, N. J.	10.00
Ladies' Aid, Church of the Redeemer, Chicago, Ill.	10.00
Florence Mead Mission Circle, Portland, Oregon,	50.00
Ladies' Aid, Webster, N. Y.	20.00
Mr. and Mrs. A. Ensele, Muncie, Ind.	10.00
Orphans' Plates, Peabody, Mass.	53.60
Mr. and Mrs. T. H. Steen, Middleport, N. Y	30.00
Orphans' Plates, Cleveland, Ohio	20.33
Morris, N. Y., Church	5.00
Walter Starcke, Junction City, Kans.	10.00
Miss Mary F. Ellis, Boston, Mass.	100.00
Florence K. Bailey, Claremont, N. H.	15.00
Miss Hattie Gay, Melrose, Mass.	5.00
Mrs. Babbidge, Melrose, Mass.	5.00
Orphans' Plates, Melrose, Mass.	5.55
Rev. S. G. Spear, Roxbury, Mass.	15.00
Miss Annie W. Killam, Roxbury, Mass.	15.00
Orphans' Plates, Roxbury, Mass.	4.00
Mrs. L. C. Hamill, Worcester, Mass.	5.00
Limbert-Garver Class, Muncie, Ind. (adoption)	9.00
Mrs. Virginia Lockner, Lockport, N. Y. (add.)	1.50
Orphans' Plates, Litchfield, Ill.	2.60
Mrs. Mary L. See, Cincinnati, O. (adoption)	60.00
Mrs. Levi McWhorter Jenkins, Lost Creek, Va.	10.00
Clinton, Ill., Church	10.00
Orphans' Plates, Le Roy, O. (add.)	18.00
Lilly E. LaBorteaux, Roann, Ind.	2.00
Hutsonville, Ill., Mission Circle (adoption)	30.00
Alpha Class, Norwich, Conn. (adoption)	10.00
Nellie R. Minnott, Evanston, Ill. (adoption)	5.00
N. Monmouth, Me., Church (adoption)	10.00
Mrs. O. H. Dickinson, Springfield, Mass. (adoption)	5.00
Mr. R. W. Rosenberg, Springfield, Mass. (adoption)	5.00
Mrs. W. A. Ramberg, Mrs. F. D. Starrett, and Miss Minerva Dickinson, Springfield, Mass. (adoption)	5.00
Miss J. R. Day, Springfield, Mass. (add.)	2.50
Mrs. Hattie Schoepf, Springfield, Mass.	1.00
Joseph Hay Amies, Philadelphia, Pa.	10.00
Rev. Richard E. Sykes, Canton, N. Y.	10.00
Sigma Phi Class, Rochester, N. Y. (adoption)	5.00
Rev. E. C. Sweetser, Philadelphia, Pa. (adoption)	5.00
Hallowell, Me., Church	3.10
Carrie H. Ware, Somerville, Mass. (add.)	5.00
Marlboro, Mass., Church (adoption)	11.50
James B. Marsh, Reading, Pa. (add.)	4.00
The Fowlers, Reading, Pa. (add.)	1.20
Mrs. L. A. Joyce, Medford, Mass. (add.)	1.66
Miss S. J. Jameson, Medford, Mass. (add.)	2.00
Miss Mildred Palmer, Medford, Mass. (add.)	1.00
Miss T. F. Ellis, Medford, Mass. (add.)	5.00
A Friend, Medford, Mass. (add.)	1.08
Miss Anna S. Tucker, Medford, Mass. (adoption)	5.00
Mrs. Mary Lamb Olcott, N. Y. (add.)	1.00
Frank Apt, Oak Park, Ill. (adoption)	30.00
Thos. E. Heald, Oak Park, Ill.	25.00
Matilda Priest, Oak Park, Ill. (adoption)	10.00
A. S. Heald, Oak Park, Ill.	5.00
Swampscott, Mass., Sunday school (adoption)	10.00
Mrs. Edith De Coster, Buckfield, Me.	5.00
Miss E. A. Stillings, Lowell, Mass. (adoption)	60.00
Mrs. Gertrude Butterfield, Derby Line, Vt. (adoption)	60.00
Mrs. L. D. Mack, Derby Line, Vt. (add.)	50.00
Detroit, Mich., Church (add.)	35.00
Ernest J. Hoskins, Springfield, Mass. (adoption)	10.00
Mr. and Mrs. J. M. Worz and family, Milford, O. (adoption)	10.00
Mrs. M. A. Wentworth, Norwich, Conn. (adoption)	20.00
Alice M. Moore, Moore's Mills, N. B.	2.00
Mr. and Mrs. Scott Lull, Morris, N. Y.	2.50
V. L. Curtis, Morris, N. Y. (add.)	1.00
Peru, Ind., Church and Sunday School	40.00
First Universalist Society, Taunton, Mass.	5.00
Ladies' Auxiliary, Taunton, Mass.	5.00
The Twenties, Taunton, Mass.	3.00
Orphans' Plates, Riverside, Cal. (add.)	14.77
Y. P. C. U., Muncie, Ind. (adoption)	35.00
Mrs. J. H. Leighton, N. Weymouth, Mass. (adoption)	10.00
Women's Bible Class, Junction City, Kan. (adoption)	5.00
Ladies' Relief Corp, Garland, Me.	5.00
Hazel D. Woodbury, Gardiner, Me. (adoption)	45.00
Brunswick, Me., Church (add.)	10.85
Joliet, Ill., Church	164.10
Brockton, Mass., Mission Circle (adoption)	5.00
Canton, N. Y., Mission Circle (adoption)	43.00
Chas. M. Hay, Portland, Me. (adoption)	5.00
Mrs. A. V. Davison, Harlingen, Tex. (add.)	1.00
Clara Barton Guild, Columbus, O. (adoption)	15.00
Mrs. E. M. Boynton, Los Angeles, Cal. (add.)	5.00
Mrs. J. W. Ford, Los Angeles, Cal. (add.)	10.00
Dr. J. C. Reinsmith, Los Angeles, Cal. (add.)	10.00
Mrs. Wm. Doty, Los Angeles, Cal. (add.)	.50
Miss Hattie Gay, Melrose, Mass. (adoption)	5.00
Mrs. Warren Babbidge, Melrose, Mass. (adoption)	5.00
The Choir, Melrose, Mass. (adoption)	10.00
Mrs. Harold Marshall, Melrose, Mass. (adoption)	10.00
Orphans' Plates, Melrose, Mass. (add.)	8.15
Newfields, N. H., Church	3.50
Rural Progress Club, Little Falls, N. Y.	10.00
Calumet Camp-Fire Girls, Cuba, O. (adoption)	60.00
Ladies' Aid, St. Paul's, Chicago, Ill. (adoption)	10.00
Dr. L. Ward Brigham, Chicago, Ill. (adoption)	10.00
New Haven, Conn., Church (add.)	4.00
E. W. Hannaford, Portland, Me. (adoption)	15.00
Orange, Mass., Sunday School (adoption)	21.47
Mrs. Benjamin Mansfield, Wakefield, Mass. (add.)	5.00

Miss Addie Mansfield, Wakefield, Mass. (add.)	5.00
Orphans' Plates, W. Somerville, Mass. (add.)	15.00
Roann, Ind., Church	6.50
Swampscott, Mass., Sunday School (adoption)	10.00
Sigma Phi Class, Rochester, N. Y. (adoption)	5.00
Denver, Colo., Church (adoption)	25.00
Rev. and Mrs. W. H. Skeels, Denver, Colo. (adoption)	5.00
Mitchellville, Ia., Church (add.)	7.30
Mrs. O. H. Dickinson, Springfield, Mass. (adoption)	5.00
Mr. R. W. Rosenberg, Springfield, Mass. (adoption)	5.00
Mrs. W. A. Ramberg, Miss M. Dickinson, Mrs. F. D. Starrett, Springfield, Mass. (adoption)	5.00
Miss J. R. Day, Springfield, Mass. (add.)	2.50
Miss Hattie Schoepf, Springfield, Mass. (add.)	1.00
Mrs. E. F. Packard, E. Orange, N. J. (add.)	5.00
Miss Isabel G. Hunt, Worcester, Mass. (adoption)	10.00
Augustine Upton, E. Saugus, Mass. (add.)	10.00
Mrs. May Wentworth, Norwich, Conn. (adoption)	20.00
Alpha Class, Norwich, Conn. (adoption)	10.00
Canton, N. Y., Mission Circle (adoption)	41.00
Mrs. A. E. Cotton, Philadelphia, Pa. (adoption)	5.00
Miss Ida C. Nichols, Philadelphia, Pa. (adoption)	5.00
Mrs. Gough, Philadelphia, Pa. (add.)	.60
Mrs. Andrew Weakley, Philadelphia, Pa. (add.)	2.00
Mrs. J. Thomas Moore, Philadelphia, Pa. (add.)	3.00
Wm. H. Hart, Jr., Philadelphia, Pa. (add.)	7.91
Orphans' Plates, Claremont, N. H. (add.)	3.00
Richard Hungerford, Concord, Mich.	.25
Dr. and Mrs. Geo E. Huntley, Cambridge, Mass. (adoption)	15.00
N. Monmouth, Me., Church (adoption)	10.00
Orphans' Plates, Cleveland, Ohio (add.)	20.87
E. Liberty, Mich., Sunday School (adoption)	15.00
Jr. Dept., Worcester, Mass., First Church (adoption)	15.00
Gardner, Mass., Church (add.)	10.37
Mrs. L. P. McCleary, Ava, Ohio	4.50
Mr. James B. Marsh, Reading, Pa. (add.)	4.00
The Fowlers, Reading, Pa. (add.)	1.53
Kingsley, Pa., Mission Circle	8.50
Mrs. Susan Scott, Woonsocket, R. I. (add.)	5.00
Mrs. Winifred Farnell, Woonsocket, R. I. (add.)	5.00
Mrs. Chas. M. Arnold, Woonsocket, R. I. (add.)	2.00
Elgin, Ill., Church (adoption)	62.00
Westminster, Mass., Church (add.)	13.93
Rev. C. R. Tenney, Southbridge, Mass. (adoption)	10.00
Mr. Charles K. Endicott, Canton, Mass.	5.00
Nellie R. Minott, Evanston, Ill. (adoption)	5.00
Lawrence, Mass., Church	50.72
Denver, Col., Church (adoption)	7.00
Miss Field's Class, Watertown, N. Y. (adoption)	30.00
Conover, Ohio, Church (add.)	1.00
Abington, Mass., Church (add.)	11.26
Miss Mildred Palmer, Medford, Mass. (add.)	1.00
Miss Anna S. Tucker, Medford, Mass. (adoption)	5.00
Sherman W. Lewis, Enfield, N. H.	20.00
Le Roy, Ohio, Church. (add.)	28.00
Miss Hattie Gay, Melrose, Mass. (adoption)	5.00
Mrs. Warren Babbidge, Melrose, Mass. (adoption	5.00
Miss Elinor Sherrer, Melrose, Mass. (add.)	12.00
Orphans' Plates, Melrose, Mass. (add.)	8.38
Orphans' Plates, Riverside, Cal. (add.)	12.53
Sharpsburg, Ill., Church	21.51
Orphans' Plates, W. Somerville, Mass. (add.)	23.00
Rev. H. A. Markley, W. Paris, Me. (adoption)	20.00
S. Weymouth, Mass., Church (add.)	6.00
Orphans' Plates, Messiah, Portland, Me. (add.)	8.00
Brunswick, Maine, Church (adoption)	9.55
C. G. Smith, Oak Park, Ill.	5.00
L. M. Woodworth, Oak Park, Ill. (adoption)	10.00
Mrs. Vallentyne's Class, Oak Park, Ill. (adoption)	30.00
Mrs. W. R. Corlett, Oak Park, Ill. (adoption)	10.00
Matilda Priest, Oak Park, Ill. (adoption)	5.00
Geo. Knapp, Oak Park, Ill. (adoption)	10.00
A. D. Heald, Oak Park, Ill.	10.00
Miss Ava Jones, Worcester, Mass. (adoption)	20.00
	$43,237.43
Liberty Bonds previously reported	300.00
Ernest J. Hoskins, Springfield, Mass.	50.00
	$43,587.43
Sunday School offerings:	
Campaign 1919-1920	10,586 55
Campaign 1920-1921	7,725.92
	$61,899.90
Supplementary List	6,392.06
	$68.291.96
Specified adoptions	645
Miscellaneous and supplementary lists	230
Sunday school	305
	1180

Gain of 112 adoptions from Jan. 7 to Mar. 30, 1921.

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

APRIL 24—POVERTY AND WEALTH

Isaiah 5 : 8-10, Amos 8 : 4-7, Luke 16 : 19-25

Trust or Trustee

A man may possess wealth. Men have been known who did this. But more frequently the wealthy man is possessed by wealth. And there is little difference between being possessed by wealth and being possessed by devils. When a man makes his wealth serve his own best interests, or those of his fellow-men, he is master of his possessions. But when—because of his wealth—or for the sake of his wealth—he himself serves, *i. e.*, when he will do things for his wealth or the increase of it, will think, or undertake, or endure as he will not for himself, his family, or his neighbors, then the wealth possesses him. This is too frequently the case. And it is of such men that Isaiah proclaims: "Woe unto them that join house to house, that lay field to field." The prophet says that God shall make the houses desolate. When wealth so misbehaves through men that there is no more room on earth, God clears the earth. The specific abuse of wealth suggested by this text is that of landlordism. This involves the large estates held privately by the nobility, or the royal family of the old world. It also involves the matter of rents in congested centers of population—and the right of the state to restrain the landlord's greed. It also involves the absentee landlord problem which has been the cause of so much of the trouble in Ireland and which is not entirely unknown in our own country, especially in the rural districts.

Spiritual Cannibalism

With the increasing complexity of modern life human interdependence admits practically no exception. The high and the low, the rich and the poor, depend upon each other. In the day when Amos wrote, there seemed to be more difference between classes. But our modern intermingling emphasizes rather than eliminates his advice. The meat on which selfishness feeds is never merely material. When wealth "swallows up the needy" it eats the spirit out of them; it gormandizes on their opportunities and affections. Though it sounds like a paradox, spiritual poverty frequently associates with gluttony and indigestion. They who by their wealth seek idleness often find disease, dearth and death. Perhaps the spirit of commercial greed described by Amos may find its modern illustration in the commercialism which reaches out even to swallow up the Sabbath day, which would even remove the vessels from the house of God to celebrate the festival of their own money tills.

Self-Determined Cheaters Cheat Themselves

There are probably very few who cheat deliberately at first. But having cheated once, without being found out, paves the way to deliberate—or self-determined—cheating. It is difficult to imagine any sane person lying awake at night to deliberately plan his own destruction. And yet the man who is deliberately "putting it over" on somebody else is always "putting it over" on himself. To buy the poor at any price is always a poor bargain. When we read Amos, we must remember that slavery had not yet been abolished and that laws protecting the debtor from actual bondage had not yet been enacted. Our modern illustration of this cheating might well be the profiteer whose largest returns pile up in driblets from the multitude of the poor who have no way of evading his financial strategy. Adulteration of food or drugs and bargain sales where "seconds" pose as first-class articles, and any similar shady transactions, may illustrate what Amos means by selling "the refuse of the wheat." Blue Sky Legislation, and Vigilance Committees of Advertising Clubs, and business organizations that are attempting to clean up all kinds of cheating in the marts of trade, illustrate the reaction of honest public opinion.

Impoverished by Wealth

There is a devitalizing luxury in wealth from which poverty is immune. They who always ride are liable to die for want of exercise. Yet they will never listen to advice. They view God with condescension and put over a check (rein) on the church. They never realize the spiritual infection which, by their own conduct, they foster and develop. To be poor—so poor that you desire crumbs—and to be sick with loathsome disease and to have no place to lie except at a public gate, and to have the dogs lick your sores, seems to describe almost the climax of wretchedness. But to lie on a soft bed and have sores, and in all the world no friend—not even a dog—to come near you for kindly visitation, is a wretchedness far worse.

The Arrogance of Wealth

The world has heard much in recent days of monarchs who ruled by "Divine right." Yet it is an ancient scripture that says, "Put not your trust in princes." All the selfish arrogance of monarchs has been duplicated by wealth. But history shows many places where the people have risen against the monarch, and his "Divine right" to rule vanished like the dew at sunrise. And history also shows many instances where men who trusted in wealth have suddenly found themselves in circumstances where their wealth was of no account. In the case of the monarch, or of the rich man, the result waits not upon their belief. Monarchs and rich men seek constantly to safeguard themselves by some impregnable walls. But humanity is ever busy inventing new explosives before the dynamic power of which no walls shall be impregnable. Selfishness fixes a gulf between one's self and the rest of humanity. It invokes spiritual isolation that —because it violates all spiritual law—sooner or later becomes unbearable. There can be no permanent isolation in Divine economy.

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NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Love Endureth All Things

Paul Hymans of Belgium, permanent president of the Assembly, said in his reply to the welcome of the President of Switzerland: "We are far from believing that we are going to change the world with the wave of a wand, for the world changes slowly, and most slowly men change." Surely it is a slow, old world! It is a good thing for us poor humans that our God is so patient. If He were not, long before this He would surely have taken this slow, old world of ours in His hand of wrath and thrown it back into the chaos from which He once took it." (*Editorial in the Christian Herald.*)

Religion Ranges Life

The range of religion is limited by nothing less than the range of life itself. The field of religion and the field of life, the extent of religion and the extent of life, are one and the same. All things possess a potential holiness or sacredness, and the potential is made actual according as there are men that will that it shall be so. The man who thinks of God as Jesus did, who bears himself toward God as Jesus said he should, and who makes that thought and that relationship the keynote of all his individual and social activities—that man can find no place or come upon no circumstance for which his religion can have no meaning. Such a man is truly religious; in the phrase of one who was himself called "a God-intoxicated man," he looks at life "under the aspect of eternity." That is to make life and religion one and indivisible. It is the purpose of God that they shall be inseparable, and what God hath joined together let no man put asunder. (*Dr. Edwin Lewis, professor of Systematic Theology at Drew, in the Christian Advocate.*)

The Beggar

A beggar groveled at my door to-day,
Abashed, unkempt, with vague, pathetic eyes
And hang-dog look,
And in a weary wail, a poor sing-songy whine,
He asked for alms in words worn smooth by years.

And then as in a flash I saw
A beggar at the feet of God,
The same sing-song of dumb appeal in prayer,
The same familiar crooking of the knee,
And then I thought
If I were God,
I would not have my children whine in prayer
Nor fawn before me, beggars in the dust,
But rather come and stand before my face
As would a son who seeks his father's aid
And not as one who shuffles through the gloom
To ask for grudging alms at sullen doors.

And then I made resolve;
I'll wheedle God no more,
Nor will I cringe before His dread estate,
But I will stand before Him as a son,
And trustfully will tell Him of my needs,
And He will listen and will smile to think
That I, the least of all His children here,
Would call Him "Father," who first called me "Son!"
For lo! My father is a King, the King of kings,
And I am not a beggar at His door,
I am His son.

(*The Gideon, author not given.*)

Opportunity

They do me wrong who say I come no more,
When once I knock and fail to find you in,
For every day I stand outside your door
And bid you wake and rise to fight and win.
Wail not for the precious chances passed away,
Weep not for the golden age on the wing;
Each night I burn the records of the day;
At sunrise every soul is born again."

(*Published in the War Cry.*)

A Universal Creed

President Wilson's last message to Congress was noteworthy in that it reaffirmed his unalterable faith in the everlasting truth that right makes might. What is there in human life that is comparable to this reality, this undying fire in the soul—faith in the eventual triumph of right? And how often in the course of a long, well-spent life one's faith is justified and hopes realized in the adoption of some particular reform measure or the vindication of a certain policy! Reconstruction is the slogan of our time. How are we to build? Lincoln's immortal sentence points the way: "Let us have faith that right makes might and in that faith let us dare to do our duty as we understand it." (*Editorial, including heading, in the Homiletic Review.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

HE SPEAKS TO ME

Ada Craig Graves

He speaks to me, He speaks to me,
From every green and leafy tree,
From every tender flower that grows,
From every gentle wind that blows,
My Father speaks, He speaks to me.

He speaks to me from out the sea,
And from the storm He speaks to me,
From where the sunset radiant glows,
From where the brooklet singing flows,
My Father speaks, He speaks to me.

He speaks to me, I know that He
Has ever loved and cared for me,
When others leave me all alone,
Then still I hear His tender tone,
As thus He speaks, He speaks to me.

THE LITTLE STAR GAZER—VI

YOU have played enough April Fool jokes, young lady, for *one* day—for this *year*, I might say," said Grandfather, picking up his evening paper and watching Aunt Sue smiling wickedly to herself. "Those empty toureens for dinner—"

Aunt Sue turned her head slowly toward him as it rested on the back of the big wing chair, and the gleeful smile on her face changed to a most mystified expression. Her hand was finding something down deep in the recesses of the upholstery.

"I'm thinking the biggest one is on me after all!" she laughed, and held up a fat square envelope, all sealed and stamped and addressed. "Little Sue's star story letter for March."

"Pay a fine!" said Grandfather promptly. "Post this one to-night and write her the April one right off now."

"Yes, sir, I will," answered Aunt Sue with pretended meekness. "But that's no punishment at all, we love our star lessons so much."

So Little Sue received her letter a few weeks late, but none too late, as the stars were only over farther in the western sky and she could see them earlier in the evening before she went to beddy-by.

Dear Little Sue:

Bless your little sleepy head! If you were here now you would be fast asleep at this hour, but 'way out there you're just being tucked in. But some nights you run out first to find the stars and when you come in Mother reads you the stories of them. How you do remember them all!

To-night Aunt Sue's been looking at the constellation Taurus, up in the western sky, above Orion. On the map you'll see I've placed Betelgeuse (in Orion, that lovely golden star the astronomers are just now measuring), and Capella (higher and to the north in Auriga, you remember), and Algol (in Perseus, that strange star that grows dim and bright by turns), so that in between them you will find the big V in Taurus.

The stars in the V are called the Hyades, which comes from a Greek word which means *to rain*, and the poets always speak of them as "the rainy Hyades," because long ago they were supposed to begin to rise at the beginning of the rainy season.

Aldebaran is that beautiful rose-red star that makes the fiery eye of the bull. (Taurus means bull, you know.) It is of standard first magnitude size, and be sure you see how beautiful it is through the opera glasses, and the whole cluster of the Hyades.

You can easily find the ends of the horns of the bull—one a little brighter than the other. They are second and third magnitude stars. Taurus looks as if he were charging *ferociously* down on Orion, doesn't he? But he hasn't caught him yet!

And then you know the Pleiades. Last winter we saw them and you said it was like a misty little silver cloud. The poet Tennyson wrote about the cluster such a pretty line: "like a swarm of fireflies tangled in a silver braid." *Now* we can find out what sharp eyes Little Sue has by asking her to count the stars of the Pleiades! They're formed like a tiny dipper, the bright ones we see, though there are thousands of them caught up there together. Aunt Sue has a "New England conscience" that only allows her to see six. How many can you find, and Mother and Daddy?

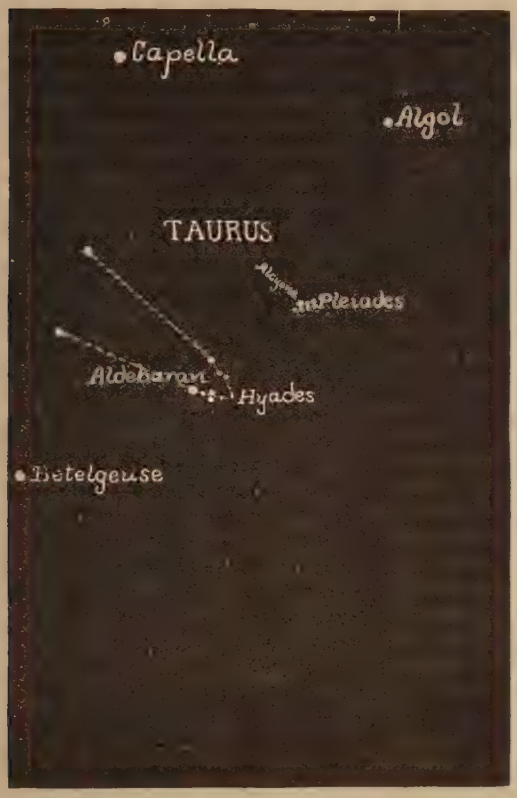
Alcyone is the brightest Pleiad. And there is a story that one of them is "lost." And this is how it goes:

Once upon a time there were seven beautiful sisters, daughters of Atlas, nymphs who played and hunted with the goddess Artemis. One day the giant Orion saw them in the chase and pursued them. They flew faster and faster before him, and flying

were changed into doves (which is what Pleiades means in Greek), and so stayed up in the sky. One of the beautiful sisters, so they say, married a youth down here on the earth, and so she had to leave the sky and her sisters and she can't be found there any more.

Taurus himself was supposed to be a beautiful pure-white bull, into which Zeus sometimes changed himself. One day he fell in love with a lovely maiden, Europa, who was playing with her friends near the shore. He seemed so tame she jumped on his back, when all at once he plunged into the sea and swam away with her to the Island of Crete.

And that's all Aunt Sue can tell you about Taurus. Wouldn't



it be wonderful to see it through a big telescope and learn more of its wonders! They even put a camera plate in some of the telescopes and take pictures of the Pleiades, and see some of them all wrapped up in their silvery little clouds they call nebulae.

Good night, Little Sue, and sweet dreams. Somewhere in the Book of Job in the Bible it says something about "the sweet influences of the Pleiades," which means we receive such a blessing from even learning to recognize and love the stars God has made.

Your loving

Auntie Sue.

Little Sue's reply was so brief this time that Aunt Sue wondered if her day was so full of finding spring flowers she was too sleepy at night to find new stars.

Dear Aunt Sue:

I can find seven Pleiades, and Daddy can find nine. Mother will finish my letter this time. Good night with seven kisses and a big one for Aldebaran.

Little Sue.

P. S. I only wanted to add, Sue (wrote Mother) that when she's a little older I'll read her the story of Aldebaran in "The Jester's Sword" in the "Little Colonel" books you and I enjoyed.

I wish you could see this small niece of yours playing in the garden these days, and though she still goes to beddy-by with the "chick-chicks" she loves to be allowed to stay up once in a while till time for the stars to peep through. They are a delight to her and it's a delight to me to see how quickly she learns them and how well she remembers them.

She is such a mischief and into things so I have to keep tabs on her small person all day. One minute she acts the role of the Heavenly Twins, in the next few hours the changeable Algol, and then altogether the Lost Pleiad! She's sound asleep now and I must mend her yellow rompers for the morning.

Love,

G.

* * *

A BROOK IN THE CITY

The farm house lingers, though averse to square
With the new city street it has to wear
A number in. But what about the brook
That held the house as in an elbow-crook?
I ask as one who knew the brook, its strength
And impulse, having dipped a finger length
And made it leap my knuckle, having tossed
A flower to try its currents where they crossed.
The meadow grass could be cemented down
From growing under pavements of a town;
The apple trees be sent to hearth-stone flame.
Is water wood to serve a brook the same?
How else dispose of an immortal force
No longer needed? Staunch it at its source
With cinder loads dumped down? The brook was thrown
Deep in a sewer dungeon under stone
In fetid darkness still to live and run—
And all for nothing it had ever done
Except forget to go in fear perhaps.
No one would know except for ancient maps
That such a brook ran water. But I wonder
If from its being kept forever under
These thoughts may not have risen that so keep
This new-built city from both work and sleep.

Robert Frost.

* * *

HOW BEECHER DID IT

Henry Ward Beecher it was, we believe, who mastered the extensive and scholarly history of Rome by Gibbons, by reading it two or three pages at a time in the morning after he had been called to breakfast and while he was waiting for the rest of the family to assemble at the table. This shows the tremendous potential value wrapped up in our wasted moments. There are few men or women who could not be at least "widely read" if they would hold themselves strictly to a carefully-planned policy of using their wasted moments on something that was worth while instead of either idling away the time doing nothing, or on that which is almost equally useless—the majority portions of the daily paper.

Being well-read is not nearly so much a matter of "having time" as it is of having some sort of a sensible plan and the stick-to-it-iveness to work it.—*Exchange.*

* * *

HIRE AND NOT SO HIGH

There has been so much gossip of late as to the thumping honoraria demanded by British literary lions rampant among us that there is refreshing normalcy in a story told of a compatriot of theirs whose lectures on international and industrial topics are counted part of the year's best store by a growing number of American forums and colleges. He had spoken before an Eastern study club and was asked by its leader what his fee was. He said he had none of a fixed sort, but confessed to the following sliding scale: He charged $150 when he could get it; got $100 when he was lucky; was often given $50 as a favor; let an organization off with $25 when it was poor; and people with a conscience sometimes paid him $10.—*The Survey.*

Young People's Christian Union

DIRECTOR'S DATES

April 17, Elgin, Tex.
April 18, Fair Oaks, Tex.
April 19-20, Taylor, Tex.
April 21, Tillman's Chapel, Tex.
April 22, Jacksonville, Tex.
April 24, Ponta, Tex.
April 29, Colorado Springs, Colo.
May 1-2, Denver, Colo.
May 3-10, Kansas and Missouri points as arranged by Southwestern Superintendent.
May 4-5, Hutchinson, Kan.
May 6-8, Junction City, Kan.
May 10, Elmer, Mo.
May 14-15, Indiana State Rally, Manchester.
May 16, Fork Ridge, W. Va.
May 20, Worcester, Mass., First Church.
June 7-10, Vermont Associations.
June 20-21, Ohio Convention.

* *

FROM THE PINE TREE STATE

This week's addition to the ranks of the Y. P. C. U. is Hallowell, Maine, where Rev. Mary L. Hadley recently began her pastorate. It is an illustration of the contagion of interest and enthusiasm, for Hallowell is situated between the two very active Unions in Gardiner and Augusta, and the natural, not to say the inevitable, result is this new Union.

It is also an illustration of the value of the district rally and association, for the Hallowell young people have been the guests of the Kennebec Valley League on several occasions. Finally, on Sunday evening, April 3, the League met at Hallowell, and the new Union was organized.

* *

A NEW VENTURE OF FAITH

Always ready to undertake something new that promises an advance in the cause of Christ and his Church, the Y. P. C. U. has issued a challenge to its members to recognize the obligations of Christian Stewardship. After careful consideration by the National Executive Board, consultation with the General Superintendent, and approval by the Board of Trustees of the General Convention, the formation of "The League of Christian Stewards" has been announced. This is not an addition to the number of our denominational bodies but an informal fellowship of those who are ready to accept these obligations. It is not limited to the members of the Y. P. C. U., but is glad to welcome to its ranks any who desire to enroll themselves with others in its fellowship.

The Stewardship Idea

The basic idea of Christian stewardship is that all things are God's. "It is He that hath made us (and all that we have) and not we ourselves." "All things come of Thee, O Lord, and of Thine own have we given unto Thee." This means that we are stewards, trustees, and are bound to use as God would have us all that He has given of life, of money and of other possessions.

There is nothing new about this: it goes at least as far back as early Jewish times, when the tithe, or tenth, was sacred. This was given, not as discharging one's obligations to God, although doubtless some whose ethics were mechanical acted as if it did. The tithe was the recognition of God's ownership of all, and there were free-will offerings in addition.

All through the years of Jewish and Christian history this standard has been accepted as the right one by large numbers of earnest men and women. In the early days of the Y. P. C. U., under the leadership of Rev. Harry Veazey, there was what was then called "The Tenth Legion," composed of those who had accepted the tithe as the minimum standard of their own giving.

Jesus' attitude in all such matters was that "the letter killeth, but the spirit giveth life." In Christian Stewardship it is not the exact fraction of one's income which he gives; it is his attitude toward all that he has. Some wealthy men are giving as much as nine-tenths of their income to religious and charitable purposes. Others with exactly the same spirit in their hearts, but with smaller income and large responsibilities to others, can give only a much smaller fraction. In a word, the attitude of the Christian steward toward his money is expressed in the motto of David Livingstone: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ."

In joining the League of Christian Stewards we pledge ourselves to give a specific percentage of our income for the advancement of God's work, which percentage many of us will wish to increase from time to time, as our financial ability and wealth of Christian experience increase.

Money and Life

The basic idea of Christian stewardship applies to other things than money, although this is the easiest, and usually the first, thing. It applies to life itself, to the time of which life is made up, and the talents that give it value. There are many who apply the law of the tithe to their waking hours, devoting at least the tenth to unremunerated service. And there are those who go far beyond this, as many can testify regarding the workers in their churches, and volunteers in charitable and similar organization.

There is a distinct value to each of us in recognizing the obligations which we owe to God in the use not only of possessions but of life. This is not the acceptance of a new obligation; it is simply the recognition of one which rests upon every one who has taken upon himself the name of Christian.

The pledge form given below affords an opportunity for pledging any kind of service which we feel we can give. Some will want to pledge themselves to the ministry, the mission fields, or other forms of distinctively Christian life-work. Others will find their avenues of service in the teaching of a Sunday school class, the superintending of a Junior Union, work in the Mission Circle, the Clara Barton Guild or the Universalist Comrades.

The Pledge

While "The League of Christian Stewards" was suggested by and is being first organized among the young people of the church, it will welcome any who wish to join. The example of those who are older and more experienced in Christian service will be helpful to the young men and women who are just learning the obligations of the Christian life. The pledge, when filled out to show the kind of service to be given and the percentage of income pledged, should be signed and sent to Rev. Stanley Manning, 359 Boylston St., Boston, Mass.

League of Christian Stewards

Pledge Card

Knowing that all that I have of life, talent, and money comes through the goodness of God, I deem it my duty to show my love, gratitude and loyalty to my Father by using these gifts according to His will, as a true and faithful Steward.

I, therefore, apply for membership in the League of Christian Stewards and pledge myself to render personal service in His cause by ———————— and to set aside ——— per cent of my income for His work.

(*Name*)————————
(*Address*) ————————
(*Date*) ————————.

Stanley Manning,
Director of Young People's Work.
Boston, April 6.

* *

For the Quiet Hour

To be able to walk among little things, and not faint; to be a great gentleman in small and slow affairs; to wear your crown on other than state occasions; to be a big personality in a little room; to reveal spiritual resources when all things seem to lapse into drudgery: I say that is the supreme triumph, and I have seen the gray road thus beautified as with the radiance of the unveiled presence of the Lord.

J. H. Jowett.

Work is the best gift of God to men. There is no such thing as degrading work in itself. The coal-heaver and garbage-gatherer are doing just as clean and honorable a service, in itself considered, as the teacher, the artist or the banker. The spirit in which work is done is what counts. Slaves are slaves because they have a slave's soul, not because they do hard work.

Charles Aubrey Eaton.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

APRIL SHOWER

Life Memberships

Five Life Memberships were received during the year September 1917-18, twenty-one during the year September 1918-19; twenty during the year September 1919-20.

Thirty-eight Life Memberships have been received since September, 1920, to the present time, March 14. They are from the following states: Iowa, 1; New York, 9; New Hampshire, 2; Massachusetts, 5; Connecticut, 5; Pennsylvania, 1; Rhode Island, 2; Vermont, 12; Michigan, 1; total, 38.

It will be seen that this is a record year, and there are several months ahead of us yet. If you are planning to become a life member, why not become one before the Detroit Convention?

All who wish to become life members of our Association may do so by the payment at one time of $25. This payment is sent to the state treasurer, $16.25 of which is retained by the state treasury and the balance, $8.75, sent to the National, both amounts being placed at interest in the permanent fund. This payment of the $25 releases the member from the annual payment of $1. However, this is optional with the member, as the yearly payment, if received, can be used to good advantage. By the payment of the $8.75 the member is entitled to a voting membership in the National Convention.

Vermont and New York have made all State life members National life members. This is as it should be. Will not all states which are now paying annual dues to the National on their state life members adjust this matter, and follow the example of above? If you wish information please write,

Marian W. Lobdell,
Corresponding Secretary.

* *

Article V of the Constitution of the W. N. M. A. reads as follows:

1. The officers of this Association shall consist of a President, two Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer, Literature Secretary and three Trustees. These officers shall constitute the Executive Board of the Association.

2. No officer except the Treasurer shall be eligible to more than one consecutive re-election to the same office. The Treasurer shall be eligible to four consecutive re-elections.

3. The above-named officers shall be nominated by a committee of three constituted as follows: one member elected by ballot at the biennial meeting; one elected by the Executive Board at its annual meeting following; and a third appointed by the President; all of the names to be announced at least six months previous to the biennial meeting of the Association.

The nominating committee for Convention of 1921 is as follows:

Mrs. George A. Libbey, 21 Hampshire St., Everett, Mass., elected by the Convention of 1919.

Mrs. Fred A. Moore, elected by Executive Board in October, 1920.

Mrs. Susan S. Bishop, 849 Myrtle Avenue, Bridgeport, Conn., appointed by the President.

The members of the Executive Board expiring by limitation of office are:

Mrs. Marietta B. Wilkins, Massachusetts, president.

Mrs. Agnes R. Conklin (elected from Michigan), Vermont, first vice-president.

Mrs. Ethel M. Allen, Ohio, recording secretary.

Mrs. Marian W. Lobdell, Ohio (elected from New York), corresponding secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* NOTES MNEMONIC. 7. April *
* 16. Remember that the national *
* "Mothers' Day" comes on May 8. *
* Take advantage of it in your Sun- *
* day school. In some places, from a *
* sense of impartiality, a "Parents' *
* Day" is being substituted. *
* *

ROCHESTER VERSUS ATTLEBORO

Some Additional Facts About a Great Contest Which May Well Be Imitated in Other Parts of the Country

Rochester challenged. Attleboro accepted. Both of the big schools ran a good race, both finished perspiring but with perfect heart action, both are happy and both want to try again. Attleboro won.

The plan was to give a credit of three miles for each attendant above the average for December, January and the first two weeks of February. Accordingly Rochester figured each week from two hundred and thirty-three and Attleboro from two hundred and twenty. So great was the increase that both schools traveled back and forth between the cities several times.

Attleboro on Feb. 20 began in a big blizzard, but pluckily declined to accept the concessions that Rochester offered. Even in the worst storm of twenty years, it had an attendance of a hundred and eighty-nine. Rainy Sundays tried the courage in both places, but the courage was sufficient. The average attendance in Rochester was three hundred and twenty-nine and that in Attleboro was three hundred and eighty-nine.

Very much of the success of this enterprise is due to the two enthusiastic and energetic superintendents, Mr. Henry A. Niven in the New York school, and Dr. R. P. Dakin in the Massachusetts. They are among our very best leaders, and they gave all that was in them for this great contest. Through the contest they have become firm friends and they are now very anxious to meet face to face.

Every one will ask, "What about the future? Is the contest to be followed by a sad falling away?" The superintendents have no such intention or expectation. They will continue to push, making permanent all that has been gained. Attleboro had an attendance of three hundred and sixteen on the Sunday following the close of the contest and it is probable that Rochester did as well.

Three cheers for all concerned!

* *

COMRADES OF THE QUIET HOUR

A recent editorial in the *Leader* tells of a child who believed the sexton locked God in the church after the service on Sunday It goes on to say, "Most people lock Him in when they leave the house of worship, they leave God there and are not interested in or troubled by Him until they return the next Sunday. Any sort of a god who is worthy of our worship on Sunday can not be locked in the church with the biggest kind of a key. He goes out with us into our life and the life of the world, and He never leaves us on any of the seven days. The consciousness of the actual presence of God beside us in our homes, on the street, in our business, in our toil and in our pleasure, is the great factor to be reckoned with in any developing life. Do not let your sexton lock God up in your church, for you are going to need Him a great deal more on Monday morning than you do on Sunday night."

If we are to help our boys and girls to develop this God-consciousness which ought to be the great factor in their developing lives then we must develop it in ourselves. We need the Quiet Hour—a period of time each day that we dedicate to this purpose. Are you a "Comrade of the Quiet Hour?"

I shall be glad to give you information and assistance.

Beulah Cone,
359 Boylston St., Boston, Mass.

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Wounded Souls. By Philip Gibbs.

Sir Philip Gibbs would scarcely have called his new book, "Wounded Souls," a religious novel, yet this intense and clear-visioned story of the reconstruction period following the Great War is nothing more or less than the practical application of the Gospel to the mighty post-war problems which confront the world. The keynote of the story is Christian charity, the thing most needed in mending a war-torn world. Much as "Now It Can Be Told" has contributed to public opinion, it is doubtful if its influence will be as great as that of "Wounded Souls," for it is work to read non-fiction, but play to read novels.

As a story, "Wounded Souls" stands on its own merits. The plot is well-laid and holds the interest of the reader, while the characterization is exceptionally strong. Wickham Brand, the hero of the story, in order to prove that after killing a good many German boys as "sniper and chief assassin" of the 11th corps, he is done with hatred and seeking the brotherhood of man and the breaking down of the old frontiers, marries a beautiful German girl, at whose home he is billeted during his service in the army of occupation.

Gibbs vividly portrays the wrongs and atrocities of the Germans in France, even while he denounces the French spirit of vengeance. The hatred of these people is "transcendental, like a spiritual flame, above all self-interest, kindly human instincts, life itself." "Europe can never get peace with all this hatred as a heritage," he preaches. "It's no good cursing the Germans; it's war we ought to curse—war which makes these things possible."

The spirit in England is much the same. "I shouldn't have believed that such vindictive hatred could have outlasted the war," said Brand, upon his return to England. "The people here at home, who have never seen war closer than an air raid, are poisoned, twisted and envenomed with hate. And the women are the worst. My own mother would see every German baby starve rather than subscribe to a single drop of milk. My own sister would scratch out the eyes of every German girl. She licks her lips at the stories of starvation in Austria. 'They are getting punished,' she says. 'Who?' I ask her. 'Austrian babies?' and she says, 'The people who killed my brother and yours.' What's the good of telling her that I have killed *their* brothers—many of them—even the brother of my own wife?"

But Gibbs is not one of the cynics who "funk" peace. He sees the world divided into two classes, "those who stand by hate, and those who would break with the old traditions and forget as soon as possible old enmities." Beneath our present chauvinism, our natural exultation in victory, our inevitable hatred of the enemy, he sees that common sense is at work, and an idealism higher than that. "At present its voice is not heard. The old men are having their day. Presently the new men will arrive with the new ideas." "In Germany, in France, in England, even in America," he declares, "people are talking strangely about the 'Old Men,' accusing them of the guilt of the war." So he puts the problem up to Youth, for it is their fight. It is against the "Old Men" in all countries that Youth will declare war, for it was their ideas which brought on the world tragedy. Men of good-will everywhere must get together to prevent its happening again.

The Psychology of Adolescence. By Frederick Tracy. $3.00.

Many well-informed people believe that boys are the most marvelous of all the wild animals; others are inclined to hold that there is one other species even more mysterious. Dr. Tracy, who is Professor of Ethics at the University of Toronto, reveals an unusual and apparently an affectionate understanding of both the male and female adolescent. He makes no pretense to any original theories, but he gives in readable form the beliefs now commonly accepted among trained psychologists. A Sunday school teacher, dissatisfied with a superficial knowledge of his teen-age scholars, would find this an excellent handbook with which to begin a deeper study. It might be wished that less space were devoted to a discussion of whether or not it is proper to present the facts of sex develment and more were given to the actual presentation. But for the most part the book is good, not too difficult to be grasped, nor too easy to be useful. In the same series will be other volumes on religious education, among the authors being Colvin, Weigle, Kirkpatrick, Hodges and Sneath—good company to be in.

The Silver Sixpence. By Ruth Sawyer. Illustrated. Colored jacket. $1.75.

Eudora Pratt Post's silver sixpence is twenty thousand dollars, the advance guard of four millions, an inheritance from her father, professor of philology, who has just exchanged the earthly life for the heavenly. The sole condition is that she must invest this sum profitably—and what she does with it makes the story. She rents her house to a new professor of mathematics, and with her "real old Southern mammy," Susan Filbert, whose wool has grown white in the service of the professor and Miss "Dory," sallies forth to make the acquaintance of life and the world, from which in her father's lifetime she has been shut away. She enables a promising but penniless playwright to stage his play, brings back an older man, an ex-stage-manager, to usefulness and happiness—"a bigger investment than the play"—and makes others happy, incidentally herself, to whom life comes "sweet and sound, without dregs." "If every legacy left by the dying set as many people right with the world, think what would happen!"

"Here's to the best fary tale that ever began and may never end—and here's to the fairest little lady and the finest gentleman that were ever written about. May they live long and happy ever after." And it is *not* the playwright!

A New England Group and Others. By Paul Elmer More. $2.00.

The New England group includes Jonathan Edwards, Emerson, Charles Eliot Norton, and Henry Adams; the "others" are George Borrow, Samuel Butler of Erewhon, Viscount Morley and such general subjects as the Spirit and Poetry of New England; Evolution and the Other World; Economic Ideals; Oxford, Women and God; Taste and Tradition.

This is the eleventh series of Shelburne Essays, and contains an index to all the volumes. The set forms a goodly company of books for essay-lovers, who in reading them "enjoy the community of letters after an exhilarating fashion."

The Golden Parrot. By Frederic A. Fenger. Illustrated. $2.00.

A quest for buried treasure, two staid Bostonians, accustomed to spend their week-ends roaming about Boston Harbor in an old wherry, and the Golden Parrot, a ship with a checkered past which they pick up at a bargain sale (men are every whit as keen on bargains as women, but would never admit it!) and with it a taste for adventure—a delicious combination for a story. Their voyage takes them through semi-tropic seas to the Virgin Islands, and the tale of their life on shipboard, varied experiences afloat and ashore, and disposition of the treasure, which, as might be expected, is of conservative size, is as mellow as an autumn day.

Daddy Pat of the Marines. By Lieut. Col. Frank E. Evans, U. S. M. C. With 40 line drawings. $1.25.

Lieut. Col. Evans, who served with the Fighting Marines in France, sent his little son these wonderful letters, telling just what a small boy would like best, and patiently printed in large and small capitals, that he might more easily read them. The book itself is printed in this fashion, making it beloved of children, and the illustrations, also by "Daddy," are funny drawings of what he saw.

Among Our Churches

New York City Letter

Divine Paternity.—Easter was a memorable day. Dr. J. F. Newton preached with "inspiration" and far-reaching power. It was one of the ablest sermons given by this eloquent minister. The church was thronged, and an offering of nearly $6,000 was received. The entertainment at the Plaza was a decided success. Over $800 was the financial result. Dr. Newton is to preach anniversary sermons at Providence and Portland this month. The weekly calendar prints regularly now the Principles of the Faith, and advertises the legal name of the church, "Fourth Universalist Society." On March 12 the courts issued a final order consolidating the First Universalist Mission with the Fourth Universalist Society, and from this time on the familiar Brevoort Mission will be known as the Divine Paternity Mission. The building will continue to be the Prescott Memorial. In the future, as in the past, the Mission will be a bee hive of social service activity. * * **Washington Heights.**—The pastor, Rev. C. J. Harris, has united with Mr. Ove C. Sparre in preparing for a summer camp for boys of all ages (limited to fifty boys) to be builded on Stahahe Lake, at the foot of Lookout Mountain. Universalists in the city, and without, are invited to send their boys. Mr. Harris has started a community theater, with the purpose of presenting "literary playlets" by trained players, two or three nights a month. The opening night was successful. The plans for a new edifice are receiving careful consideration. The Missionary Commission will continue aiding the enthusiastic folk of the Heights church. * * **Mt. Vernon.**—Palm Sunday was fittingly observed. In the evening Mr. Harris gave an illustrated lecture on "The Other Wise Man." At the Easter Sunday service the choir rendered the cantata of the Resurrection, and Mr. Harris spoke upon "The Truth of the Legends of Easter." The Daughters' Circle, a live, energetic body of young women, recently presented a drama, followed by a social evening, with dancing. * * **The Chapin Home.**—At the Easter service, Rev. Mrs. Hoskins preached and presided at the observance of the communion. Preachers for April: Rev. Wm. J. Buchanan of Richmond Hill, and Dr. Vail. The Home grounds are wonderfully attractive now, and visitors will be cordially welcomed. * * **The Universalist Club.**—The meeting of the Club will be history when you read this paragraph. At the Hotel Majestic, Central Park West and 72d St., April 14, 7 p. m., dinner, and then the flow of oratory and freshet of soul led by Dr. John Smith Lowe and Mr. Ralph W. E. Hunt. If the Comrades movement does not receive a glorious uplift, it will not be the fault of the leaders. * * **The Metropolitan Alliance.**—The Alliance was under the auspices of the Washington Heights parish, April 8, meeting at the Divine Paternity. The subject, "The Drama and Its Relation to Modern Life," was treated by Mr. Alfred E. Henderson. * * **Good Tidings.**—At the Maundy Thursday service three new members were received. Dr. Vail preached. The union Good Friday service was served by Rev. Thomas Edward Potterton. For the remaining weeks before vacation, on Sunday evenings Dr. Vail will deliver practical talks upon life and its problems. The new illustrated lecture by the minister of Good Tidings upon "The Origin and History of Free Masonry" is in increasing demand, and has won very favorable notice from the craft. * * **All Souls.**—Dr. Bartlett received thirty-seven new members on Maundy Thursday. The report from Easter is the largest congregation, finest music and impressive sermon. In *All Souls Messenger* Dr. Bartlett wisely appeals for devoted concentration of thought and love upon the morning service. The understanding workers of to-day know that the strength of the church is revealed in the supporters of the morning service. Mr. Clarence Lyon, faithful clerk of the trustees for thirty-eight years, now a resident of Pittsburg, was given a dinner by the Board of Trustees last month. The annual meeting of the Women's League will be held April 19. Miss Corbet, captain of the Police Women's Reserve, will speak of her work. * * **Our Father.**—The evening services ending Easter Sunday have been unusually successful. The illustrated travel lecture with a reverent service of religion preceding it has earned the right of honorable recognition. The request for an Easter offering of $1,000 enriched the treasury over $1700. The Church Cabinet is planning an Indoor Block Party—a form of entertainment in vogue and popular at the present time. The minister of Our Father spent the week of April 4 to 9 speaking upon "Japan" in Maine, and on Sunday, April 10, supplied the pulpit of the Congress Square Church for Dr. Albion. The third week in April Dr. Potterton will deliver a course of talks to the students of the Canton Theological School.

Thomas Edward Potterton.

Maine Letter

Owing to the change in superintendency, there has been no Maine Letter in these columns for several months. Rev. D. A. Ball, former superintendent and secretary, is now hard at work in North Carolina. The best wishes of hosts of friends go with him to this new field. * * **Dover-Foxcroft.**—After hearing Rev. J. Frank Thompson of Winchester, N. H., this church, which has been closed for several years, has given him a unanimous call. Mr. Thompson began his work on Easter Sunday. * * **Machias.**—This is the only active church between Bangor and Calais. Without a pastor for more than two years, the faithful band of people here have kept the church open every Sunday, maintaining their Sunday school and other organizations. At last they have secured Rev. Paul Weller of Bridgton as pastor. He began his work on Sunday, April 3. He will also have charge of the community church in Jonesboro, a thrifty rural village, with a large constituency. * * **Waterville.**—A great Lenten season and a wonderful Easter! Every department of the church is active and greater things are being planned for the future. * * **Belfast.**—During the winter Rev. William Vaughn, in fellowship with another church, has been supplying. Large congregations have been attending the services and much enthusiasm has been shown. Belfast is to be congratulated upon securing such an able supply. * * **Livermore Falls.**—This wide awake church reports twenty additions for Easter, with more to follow. The constructive work of Rev. A. A. Blair is building an effectual organization for service. * * **Oakland.**—After several years of inactivity the Oakland church is showing signs of life. The Ladies' Auxiliary has been reorganized with a good membership, and several men are getting behind the church with real enthusiasm. A candidate is soon to be heard. * * **Fairfield.**—This church, which has been dormant for some time, expects to open its doors next fall, if a minister can be found. Many families have become dissatisfied with the teachings of the Orthodox Sunday schools, and want their children to grow up with the liberal faith. It is a splendid field for the right man. * * **Rockland.**—Rev. John Ratcliff of Halifax, who comes to this parish splendidly equipped for the work, will begin his work May 1. The people are eager to undertake newer and greater things. * * **Gardiner.**—At the annual parish meeting, Rev. M. G. Folsom was unanimously asked to remain another year with an increase of salary. The church reports show it to be in the best condition of its history. * * **Augusta.**—Fifty new members were received at Easter, a splendid achievement for any church! This church is taking hold of the Crusade in a manner that's going to bring still greater results. * * **The Y. P. C. U.** has been doing splendid

work this year. Young People's Day was observed throughout the state, and in Gardiner the Kennebec Valley Y. P. C. U. Association was organized. Its purpose is to organize a Union in every church in the Kennebec Valley and to promote fellowship among the young people. The second meeting was held at Hallowell April 3 with a large and enthusiastic attendance. The next meeting will be held in May at Waterville. The State Y. P. C. U. has set for its goal five young people for ministers, missionaries, or pastor's assistants. Already two splendid young men have definitely decided to enter the ministry. Two others are considering the matter seriously. * * **The Women's Missionary Association.**—The gains in membership and enthusiasm are gratifying. Several Circles have doubled their membership, and new Circles are reported at All Souls, Portland and Bath. Plans are under way for the "April Shower." * * Maine's great problem is the raising of sufficient money to support adequately a superintendent and provide for forward movement work. Rev. A. A. Blair and Rev. Charles Knickerbocker of Waterville are devoting several weeks this spring to a state-wide canvass for funds. * * As a whole the church in Maine is in good condition. The interest is the best it has been for years. We are looking forward to the time when we shall have a superintendent who can give his entire time to the work. Maine needs $100,000 for an endowment to the Convention. There is no place where money would be safer or would do more good. If any one is interested, information can be secured from the State Secretary in regard to arrangements for annuities, or willing of money to the Convention. * * **The State Convention** will be held at Waterville, Sept. 26-29.

Milo G. Folsom.

Vermont and Quebec Letter

Huntingville, P. Q.—From our spunky little Canadian parish comes the word that Rev. E. A. Hoyt has been secured as pastor, to begin his work on May 1 and to continue until Dec. 1 at least. All sorts of forces have co-operated to make this pastorate possible. The trustees of the West Fund, believing thoroughly in the future of our cause in Eastern Canada, have made generous contribution. The people at Huntingville, with the same loyalty which has led them to keep alive through three years of pastorless existence, have rallied to the calling of a pastor. The undenominational Y. P. C. U. looks forward to leadership. And the Vermont and Quebec Convention stands ready to back the move to the limit of its ability. Mr. Hoyt is not unknown to his new pastorate. As pastor at St. Johnsbury a number of years ago he was active in the work of the Northern Association to which Huntingville belongs, and he is still pleasantly remembered by the membership of this association. * * **Barnard, Vt.**—Percy T. Smith of Tufts College is expected to serve this historic parish as pastor during the summer. The Barnard people feel as if one of their own sons were coming back to them. For Barnard and the surrounding country is the home of the Blackmers, to whom not only Vermont but world Universalism owes so much. Lucien Blackmer for many years was a loyal supporter of the Barnard parish. Joel and Harvey Blackmer lived in the adjoining town, and were known to every resident of Barnard. Some of those who are now the backbone of the Barnard church were schoolmates of Alice Blackmer, Mr. Smith's mother, and his father, Rev Alven Smith, covered this country for a number of years in his first pastorate at Gaysville and Stockbridge. The young people of Vermont will also welcome Mr. Smith as a prodigal returned. For the Y. P. C. U. trained him until he was worthy to be made vice-president of the State Union. Then they let him go away to wicked Massachusetts. They hope, however, notwithstanding he has been active in young people's work in that state, while at college, that in view of the strictness of his training here he will still be of value to the work. Anyway they are resolved to try him out. * * **Brattleboro.**—The parish at Brattleboro has extended a call to one who they hope will soon become their pastor. The Superintendent joins them in that wish, not only because he is anxious to see this important field once again under leadership but also because he can think of few men better qualified to undertake the work than the man the Brattleboro parish has settled upon. * * **Vernon.**—The Superintendent is putting considerable time into the situation at Vernon. Taking the advice of Superintendent Whippen of New Hampshire not to hide the unpleasant things in our church fields, we are reporting the most deliberate attempt to steal a church and a field of work that has ever come to our attention. There is little doubt that the Christian people of Vernon who are not allied to our particular cause intend to close us out, lock, stock and barrel. They will take the church building erected by Universalists and Unitarians, they will take the fund built up by Universalists, they will take over the Ladies' Aid organized and carried on by Universalist women, they will even absorb the church membership of the organization which has been in existence more than seventy years—if they can. It may be that they can. It may be that they can not. But the Superintendent is willing to pledge that if church building, funds and everything else goes, none the less there will be a Universalist church, Universalist preaching and Universalist money in Vernon, if there are a half dozen people who want it. * * **Association Meetings.**—Woodsville, N. H., on June 7, Richmond, Vt., on June 8, Barnard, Vt., on June 9, Guilford, Vt., on June 10. Speakers from out of the state, Rev. George E. Huntley, D. D., and Rev. Stanley Manning. Rest of the program arranged by each association. Take notice and govern yourselves accordingly. * * **Concord.**—The Concord parish received a great blow in the sudden death of Rev. N. S. Hill. Mr. Hill had done a magnificent work in that parish. His audiences had increased and the broken down and abandoned Sunday school had been built up in rather a remarkable manner. The greatest victory of Mr. Hill's pastorate may stand as his monument. I, personally, can think of none more fitting. For he had placed Concord where it saw the vision of a larger denomination than that bounded by the Vermont hills. He had drawn the parish to a place where it had answered every single denominational call for service which had been made upon it at the time of his death. And we who know the tendency of our Vermont parishes to think their work is done when local needs are attended to, appreciate the loyalty and the devotion which it meant upon the part of Mr. Hill to accomplish this. * * **Goddard Seminary.**—A drive is on among the alumni of Goddard Seminary to supply that institution with a fund commensurate with its needs and to furnish the institution with an opportunity to take up the vastly larger work which lies directly at its doors. There is no doubt the drive will succeed. But a little story of the sacrifice which attended the founding of this institution may reach the eyes of some of the alumni of the institution and may help a little. The Superintendent made a call on one of the grand old women of Vermont the other day. She is way past the years allotted by Scripture to the life of the individual. Her mind is keen, her love for the Church is intense, her interest never wanes. Her first question was concerning the Universalist school at Barre. Then she said, "When they were founding Goddard Seminary, I was working on a farm for thirty dollars a year, and I gave twenty-five of that for this purpose." The years have dealt kindly with this woman and a much larger gift in terms of dollars is coming from her. No larger gift than her first one, however, will ever come to any institution. * * **Easter.**—The Church in Vermont is awake. The reports of church membership accessions will show that. They will not all be read correctly, however. The increase of one hundred and fifty per cent in church membership at Washington only means three members. But it means the breaking of the ancient antipathy to church membership which we have in-

herited from our ancestors who had a reason then. We have lost the reason but have kept the antipathy. The report at Derby Line will read fairly large in figures but much larger in the influence of the people who came into the church upon the cause of Christ in that community. The report from Springfield does not tell of the devotion, energy and enthusiasm of the pastor who won out over every obstacle. And so throughout the list, there are some things the report will not show and often it is the most important thing. The financial triumph at Woodstock which I hope will be reported more fully by the pastor, tells the resurrection story of a Christian church at eloquently as Easter tells of the resurrection of a Christ. *George F. Fortier.*

Massachusetts Letter

The Lenten Season in retrospect brings to our constituency cause for thanksgiving. In a larger number of our churches than usual special services have been conducted which emphasized the spirit of the season and the purpose of the Crusade. As a result reports are being received of substantial accessions to church membership. The total at the present time is more than five hundred, with slightly more than twenty-five per cent of the churches reported. The end is not yet, for almost without exception the report comes that "another class will join next month." The end must not be "Detroit 1921" either. The practise we are now receiving must result in a church team which is winning constantly greater victories. The next month's class will result in another class for Children's Sunday. What next? * * **Easter** means life. In reality do the plans for the coming weeks call for church life. The annual meetings in Melrose, May 17-19, are adventures in faith. In their inception they pioneer and, unless our faith in the Massachusetts constituency is mistaken, in their conclusion they will pioneer. Splendid programs are being arranged for all the sessions. Extension of time will permit all day sessions for the Sunday school and Women's Missionary Conventions, the former being on Tuesday, May 17, and the latter on May 18. The State Convention will open on the evening of the 18th and will continue through the 19th with a notable rally and banquet on the last evening. The Institute plan which was inaugurated at Tufts College last year will be repeated this year, with added features which will increase its value. The dates are June 23-26, with classes on the first three days and special features for Sunday. An important part will be the Field Day for the Universalist Men under the auspices of the Massachusetts Chapter of Universalist Comrades on Saturday afternoon and evening. Every man in the Church is urged to be there. District Rallies are being arranged for by some of our District Associations to feature their Spring Conferences. It is hoped that every Conference in the state may do something in this line, particularly something to get in touch with the isolated Universalists. The Annual Visitation Day to the Doolittle Universalist Home for Aged Persons, Inc., will occur on a date early in June. All of our churches should be represented in Foxboro on that occasion. * * **Palmer** is making significant progress under the leadership of Rev. A. N. Foster. A vested choir is one of the features. The known capabilities of Mrs. Foster are producing results in the Junior Sunday school. * * **Springfield First** is going forward under the pastorate of Rev. Delmar E. Trout, who commenced his work March first. This spring catch is appreciated. Thank you, Vermont. * * **Springfield Second** adds a real church paper to its long list of "things accomplished" during the past two years. Volume One, Number One, of *The Comrade* is before us. The initial number sets the standard high. * * **Medford Hillside's** Community Fair in Community Hall must have caught the community if the results constitute a barometer. A Men's Club has been organized recently, of which Secretary Etz of the General Convention is president. * * **West Somerville** held a Sunday school rally and supper recently that would remind one of a college field day. Every class had its cheers and songs. The morale is there. A new men's club is getting into the running in this church, and it will be quickly done with John Weinheimer as president. * * **Saugus** is continuing its constructive work by inaugurating the plan of holding prayer meetings. The Sunday school increases in number and service. * * **Beverly's** annual meeting held recently was an epoch-making event. The usual attendance of thirty was enlarged this year to 175. As a starter for the year's work $3000 was pledged. The Hath-a-way Class for men has been organized and the organization of a women's class is on the way. * * **Peabody** is doing things. The Annual Fair broke all previous records. A campaign for increased membership in all departments is under way with splendid prospects. * * **Marblehead** is to be congratulated because it has secured the services of Rev. George H. Howes, who will serve this field in connection with his Peabody work. * * **Plymouth** is planning for the Annual May Day Dinner which for forty consecutive years has been a feature of our church activities. * * **Provincetown** will miss the presence and services of Simeon C. Smith, Sr., whose death occurred March 25. Mr. Smith was clerk of our church for twenty years.

George E. Leighton.

Church News and Interests

DENOMINATIONAL CALENDAR

April 1-30. W. N. M. A. Membership "April Shower."

April 30.-May 1. Vermont and Quebec Y. P. C. U. Rally and "Pep" Banquet, Rutland, Vt.

May 10, 11, 12. Board of Trustees of General Convsntion meet in New York.

May 11. Connecticut State Convention, Bridgeport.

May 17. Massachusetts Universalist Sunday School Association Convention, Melrose.

May 18-19. Massachusetts State Convention, Melrose.

June 8-10. Iowa Convention, Waterloo.

June 10-12. Kansas State Convention.

June 18-19. Missouri State Convention.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

Oct. 19-23. General Convention, Detroit.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	2,218
Brewton, Ala.	5
Abingdon, Ill.	7
Osage, Iowa	5
Junction City, Kan	1
Hopkinsville, Ky.	4
Gardiner, Maine	15
Rockland, Maine	5
Woodfords, Maine	17
Bath, Maine	4
Franklin, Mass.	2
Rockport, Mass.	9
Gloucester, Mass.	21
Rochester, Minn.	3
Dolgeville, N. Y.	52
Salisbury Center, N. Y.	10
Brooklyn, N. Y., Good Tidings	3
Cincinnati, Ohio	2
Mason, Ohio	4
Total	2,387

CHRISTENINGS

Before reported, 52. Brockton, Mass., 2; Arlington, Mass., 3; Cambridge, Mass., Porter Square, 2; Jamaica Plain, Mass., 1; Norwich, Conn., 3; Litchfield, Ill., 1; Woodsville, N. H., 1; Belpre, O., 6; Hallowell, Me., 2; Springfield, O., 2; Akron, O., 10; Barre, Vt., 8; Ludlow, Vt., 6; Syracuse, N. Y., 2; Bemus Point, N. Y., 3; Boston, Grove Hall, 1; Mitchellville, Iowa, 2; Gardiner, Maine, 7. Rockland, Maine, 6; Bath, Maine, 1. Total, 121.

PERSONAL

The Rev. Charles E. Petty's address is now 174 West End Ave., Binghamton, N. Y.

Connecticut

Meriden.—Rev. H. B. Taylor, pastor. The Easter audience was the largest in many years. The average attendance at church services since Jan. 1 shows an increase of one hundred per cent over the same period last year, while congregations have increased fifty per cent since Christmas. Mr. Taylor has been re-elected president of the Meriden Ministers' Association.

District of Columbia

Washington.—On Palm Sunday, Rev. Harold Marshall, D. D., conducted a most helpful service and gave a strong, interesting sermon. Dr. Van Schaick preached on Easter Sunday, and on April 3 Dr. Arthur Grose preached in his best form and again delighted our people.

Florida

Tarpon Springs.—The winter season services closed March 27 when Rev. Stanard Dow Butler preached to a large audience on "The Last Week of Jesus' Life as Portrayed by the Peasants of Oberammergau." Mr. Butler has been invited by the officers of the church to serve as pastor again next winter, and it is hoped that he will. That his work has been successful and appreciated is evidenced by the increasing audiences, many people coming to hear him from near-by towns. Tuesday afternoons during the winter the church has been open to visitors that they might view the pictures by George Inness, Jr. Because of the possession of these remarkable pictures the church has been growing in fame.

Illinois

Litchfield.—Resolutions of appreciation of the faithful service and constructive work of Dr. Cook for this church were drawn up and presented to him and written in the church records. He leaves this pastorate to go to LeRoy, Ill.

Iowa

Osage.—Rev. A. W. Altenbern, pastor. There has been a good attendance of men. There were five accessions at Easter. Our pastor preached in the Congregational churches of Mitchell and Osage four times, and helps in county Sunday school work as well.

Kansas

Junction City.—Rev. Fred A. Line, pastor. Our Easter services were the most successful in many years. The church was filled at both the morning and evening services. Thirteen were received into membership, making a total of sixty-two since the Murray Crusade began. At the Sunday school concert, the membership of the school was represented almost one hundred per cent strong. The offering was $544. The Masonic organizations of the city attended the morning service in a body. The Ladies' Social Circle has reached the goal of one hundred members, set for itself early in the year, having trebled its membership during the past eighteen months. The Circle members attended church in a body April 10. On the last Sunday of the month the Odd Fellows are to come to our church for their anniversary services. Our church is alive and active. We expect to go over the top in church membership before the Crusade closes. We have already "gone over" in every other department.

Maine

Livermore Falls.—Rev. A. A. Blair, pastor. The Y. P. C. U. held a sunrise meeting Easter morning. Twenty members were taken into the church, making forty-three accessions within a year. Another class is expected in June. The Alden class held a white elephant sale and mystery supper April 1.

Portland, Messiah.—Rev. F. S. Walker, pastor. On April 4 the church of the Messiah Chapter of Universalist Comrades was formed with a charter membership of twenty-two. Officers were elected as follows: President, F. W. Simonton; vice-president, A. H. Marden; secretary, Lawrence Stoner; treasurer, A. G. Webber; executive board, George S. Heald, Carl Verrill, and Charles Roundy.

Woodfords, All Souls.—Under the pastorate of Rev. Alfred S. Cole, the church shows renewed enthusiasm and interest in all its branches. Suppers have been held every two weeks. A Mission Circle has been organized with a membership of eighteen. The Golden Rule Class of girls gave a play the proceeds of which were sent through the Sunday school to the Armenian Relief. Seventeen members were taken into the church during Easter week. On Easter evening a well-attended Easter concert was given under the auspices of the Non Nobis class of young women, which closed with an impressive allegory, "The Triumph of Love." Preparations are being made for a Spring Festival.

Gardiner.—Rev. Milo G. Folsom, pastor. At the annual parish meeting March 23 reports from the various organizations of the church showed that all financial obligations had been met, including repairs upon the church property amounting to $3500. The pastor was asked to serve another year at an increase of salary. The Easter season was one of great rejoicing. We had splendid congregations, the largest Easter offering in our history and fifteen accessions.

Rockland.—Rev. E. W. Webber, acting pastor. Dr. John Smith Lowe preached the Easter sermon to a large congregation. Claremont Commandery, Knights Templars, attended the service in a body. Six children were christened and one young woman was received into the church. At the evening service four more candidates were received. A social hour was enjoyed in the vestry when Dr. Lowe spoke on the business of the church. The following day a drive for the annual budget was held, from which nearly $200 was realized.

Bath.—Rev. Francis A. Gray, pastor. Four united with the church at Easter, and one child was christened. More are expected May 1. The Easter offering was $800, and more is coming in with every mail. The Board of Trustees was forced to borrow on their joint note $1,000, and we are confident that the Easter offering will fully cancel this obligation.

Massachusetts

Franklin.—Rev. R. K. Marvin, pastor. In addition to those received at Easter, on the following Sunday two men joined the church, Adelbert D. Thayer, a prominent citizen and faithful attendant at our services for many years, and Russel Davison, a former teacher at Dean and now principal of Goddard Seminary, Barre, Vt.

Minnesota

Rochester.—Rev. John B. Bisbee, pastor. We had a beautiful Easter service, at which three new members were received. An Easter sale was held the day before Easter. The men's supper, at which the men did all the cooking and serving, and which was advertised as a "milk-fed" chicken supper, brought out a large attendance and brought in a good sum of money. On April 3 Professor Ross of the University of Wisconsin spoke at the first of a series of Open Forum meetings. On April 6 a birthday supper was held to celebrate the organizing of the church in April, 1866. Songs and games were arranged by Mr. and Mrs. Bisbee. The parish was saddened by the news of the death of Rev. O. C. Evans, a former pastor of this church.

New York

Potsdam.—Norman D. Fletcher of Canton Theological School preached the sermon Easter Sunday. The offering was one of the largest ever given, a generous part being sent by members living far away, but still with us in love. The profusion of flowers which decorated the church were later distributed among the sick and shut-ins. At the close of the morning service, the Sunday school gave an interesting program. Mrs. Sanford and Mrs. Allen served a tea in the church parlors March 19 at which the Clara Barton Guild presented a program arranged by Miss Helene Ulrich of Canton.

Salisbury Center.—Rev. Clinton A. Moulton, pastor. The church is alive and active. When Dr. Lowe preached at Dolgeville, three miles away, about twenty went to hear him from this church. From March 6 to 13 the minister conducted special Lenten services which were finely attended. The officers and teachers of the Sunday school assisted in a membership drive, sending into all the homes represented in the school post cards of the Five Principles of Faith. The Easter congregation was large and ten members were received into the church. Others who were unable to be present will unite later. The offering was the largest ever received. The first of January the salary of the pastor was doubled. The Sunday school is already planning a fair to be given in the fall.

Dolgeville.—Rev. Clinton A. Moulton, pastor. Dolgeville had a glorious Easter. The congregation was the largest of the present pastorate of over eight years. The special music was exceptionally fine. We are fortunate in having as organist and choir director, Mrs. B. R. Faville. In addition her husband plays the cello and her son the violin. The whole family have given untiringly their service to the church. On Feb. 22 Dr. Lowe spoke to a large congregation on "The Crusade." The week of March 13 a special series of Lenten services was held with Rev. C. L. Nichols of Utica and Rev. Chas. Kramer of Cooperstown as speakers, which helped to conserve and direct the enthusiasm created by Dr. Lowe's visit. As a result thirty-five joined the church on Holy Thursday and seventeen more were received Easter morning. The minister already has the names of ten more for a class to be received on Children's Sunday, with more soon to be added. A special offering has been taken, the largest in many years, a part of which will go toward the payment of our quotas.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. The attendance at the Easter service was the largest for many years. The offering was the same. There has been a splendid growth in every department, with an increase in the membership in the Sunday school of thirty-three per cent since Rally Sunday. The Men's Club has a cosmopolitan membership. Besides members of English, German, French and Norwegian extraction, we have a negro and a Chinaman. Mr. N. S. Wing is a student and at the April meeting gave a stirring address on "The Work of the Christian Church in China," making the plea for Universalists to go to China. He plans soon to join our church. We are proud of the work of our assistant treasurer, deacon and assistant superintendent of the Sunday school, Fred C. Carr, National Secretary of the Comrades. During Lent, Mr. Leining gave a series of sermons on "The Last Utterances from the Cross." The Easter sale and supper were both successful. We are working on the plans of the new church and parish house, so that we shall be ready to build when building conditions have improved. Our church was closed April 10, that we might help the First Church in their Centennial program, really the centennial of Universalism in Rhode Island.

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JOHN MURRAY LECTURER

Rev. Vincent E. Tomlinson, D. D., pastor of the First Universalist Church of Worcester, Mass., is to make a brief trip as John Murray Lecturer. He will speak at the following places:

April 15. Buffalo, N. Y., Church of the Messiah.

April 17. Chicago, Ill., morning service, St. Paul's on the Midway. Evening, Sunday Evening Club.

April 18. Joliet, Ill.
April 19. Muncie, Ind.
April 20. Detroit, Mich.
April 21. Dolgeville, N. Y.

* *

A CARD OF THANKS

From Birmingham, Ala.

To all the friends who have so faithfully sent us *Leaders* and much literature for distribution, we extend thanks. Rev. F. B. Bishop, Southern Superintendent, has charge of the work, and is putting the material to good use. Please keep on sending.

* *

HARVARD SUMMER SCHOOL OF THEOLOGY

The Faculty of Divinity in Harvard University announces that it will again this year hold a summer session of three weeks, running from Aug. 15 to Sept. 2 inclusive, with a total of forty-five lectures on religious and social problems by lecturers who are experts in their several fields. Among the lecturers scheduled are President Lowell, Dean Fenn, Professors Lake, G. F. Moore, and James Ford, of Harvard; President Ozora S. Davis of the Chicago Theological Seminary; President George B. Horr of the Newton Theological Institution; President Arthur E. Morgan of Antioch College; Dr. S. M. Crothers, Mr. John Graham Brooks, and Mr. Robert A. Woods of the South End House.

There will be courses of lectures on "Modern Tendencies in Religious Thought," "The Church's Responsibility for Ethical Standards of the Community," "The Church's Responsibility for Religious Education," and "The Preacher in the Present Day."

The tuition fee for the school will be $15. The university has set aside one of the freshmen dormitories—Standish Hall on the Charles River Parkway—to provide housing accommodations for the School. Board and lodging will be provided at cost, the charge ranging from $36.25 to $49.25 according to the location of the room.

This Summer School of Theology offers an exceptional opportunity for ministers who are in New England in August to spend three weeks amid delightful and interesting surroundings, where they can secure a high degree of intellectual stimulus and refreshment for a very modest expenditure.

For information apply to the Secretary of the Harvard Divinity School, Divinity Avenue, Cambridge, Mass.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

Stop! Look! Listen! Our friends in the Quincy, Mass., Universalist church are looking forward to a large congregation on Thursday, April 28, 1921, when our final Public Meeting of the season will be held.

We must not disappoint them. Place the date at once, and join us in a program that shall be worth while. Rev. Hendrik Vosesma, Rev. Arthur E. Wilson, Mrs. Frances T. Endicott, Miss Anna W. Johnson, Mrs. Nellie C. Wadleigh, and Miss Alice J. Farrar will contribute to our enjoyment and our profit. Bring box lunch. The ladies of the Quincy parish will serve coffee. Everybody is invited and will be most welcome.

Grace F. White, Chairman.

* *

CAMP MURRAY

Do all the girls in your church know about Camp Murray, one of the eight denominational camps at the big Missionary Conference at Northfield, Mass., next July?

If they do know they want to go and it is now time to be making plans.

If they don't know write for information to Miss Rena E. Bradley, Leader, 17 Spruce St., Springfield, Mass.

Do it to-day.

* *

Notices

CONNECTICUT STATE CONVENTION

The eighty-ninth annual session of the Connecticut Universalist Convention will be held in Bridgeport on Wednesday and Thursday, May 11 and 12, 1921. A large attendance of delegates and friends of the faith is greatly to be desired. Isolated Universalists in the state are cordially invited to attend.

Theodore A. Fischer, Secretary.

* *

SUMMER CAMP FOR BOYS UNDER UNIVERSALIST AUSPICES

During the summer there are many thousands of campers in the Bear Mountains, up the Hudson. These camps represent all religious and social bodies. However, no camp stands especially as a Universalist or a Liberal Religious organization.

Rev. Clarence J. Harris, of the Washington Heights Church, in New York City, has organized with Mr. Ove C. Sparre, Superintendent of the Divine Paternity Mission, an ideal summer camp for boys, to be run at actual cost.

It is their wish and purpose to have the boys of Universalist homes, so far as possible, and such boys from any point in our denomination are invited. Ministers' sons, many of whom are shut up in cities, and unable to enjoy a real boys' camp, would find special welcome.

The Camp is located in the mountains, about

twenty miles west of West Point, on Lake Stahahe, at the foot of Lookout Mountain. Easy of access, a short distance from Southfield, N. Y., on the Erie railroad. The houses are of logs, and equipped with every possible comfort. It is under state jurisdiction, and is weekly inspected by state officials, and protected by state police. Sanitary conditions are perfect. Within a rod of the main house is the wharf, with a large bathing crib for the protection for young bathers.

It is planned to have one adult for every five boys, and every possible training will be given for mental, moral and physical improvement. Inter-camp sports will be held, as there are a dozen camps about the lake. The cost of the entire camp will be $125 for ten weeks, which includes all expenses. Universalists throughout the East are urged to support this institution. Adults welcome by special arrangement.

Prospective campers are urged to write Rev. C. J. Harris, Director-General, 45 Pinehurst Ave., or Mr. Ove C. Sparre, General Manager, 247 East 53d Street, New York City.

* *

BOARD OF TRUSTEES MEETING

The regular May meeting of the Board of Trustees of the Universalist General Convention will be held at the Church of the Divine Paternity, New York City, on May 10 at 9.30 a. m., to receive reports and transact such business as may legally come before said meeting. All matters to be presented to the Board must be in the hands of the Secretary not later than May 2.

Roger F. Etz, Secretary,
359 Boylston St., Boston, Mass.

* *

IOWA FELLOWSHIP COMMITTEE

Rev. Otto Raspe has been accepted into the Iowa Universalist Convention on a letter of transfer from the jurisdiction of Maine.

O. G. Colegrove, Secretary.

* *

Married

Kempton-Paine.—In Palmer, Mass., March 28, 1921, by Rev. A. N. Foster, Reginald C. Kempton and Odna E. Paine.

* *

Obituary

Mrs. Mary E. Andrews

With the death of Mrs. Mary E. Andrews, the Bridgeport, Conn., church loses one of its most loyal workers. For twenty years she had been a member of the church. Dr. F. A. Dillingham, a former pastor, and Mr. Kearns officiated at the funeral services, March 26.

She is survived by two daughters, Susan and Mabel Andrews.

Mrs. Ella N. Minor

On March 18 after a very brief illness, Mrs. Ella N. Minor, the oldest member in point of service of the New Haven, Conn., church, passed on. The older friends of the faith in Connecticut have known her for more than a half a century as one interested not only in the local work but in the work of Universalism at large. The funeral services were held in the church she served and loved so many years.

Mrs. Clarkson W. Plumly

Mrs. Clarkson W. Plumly died March 28 at Fort Worth, Texas. Funeral services were conducted March 31 in the Universalist church in Little Hocking, Ohio, by Rev. James Houghton of Junction City, Kansas. Mrs. Plumly had been a life-long member of this church. She is survived by her husband and a son, Leon.

Mrs. Malvina C. Bingham

Mrs. Malvina C. Bingham, one of the best known Universalist women in the East, died March 24 at her home in Orange, Mass., after an illness of several weeks. She was in her eighty-second year.

Mrs. Bingham was apparently enjoying her usual health up to the first week in December last. She attended to her usual duties around the house and maintained her interest in the church, which she attended Christmas Sunday morning and evening, these services being the last she attended. From that time she began to fail slowly but steadily, until the end, which came quietly and peacefully.

Mrs. Bingham was born in Barre, Vt., June 27, 1839, of good Universalist parentage. From earliest childhood she evinced an interest in the church and church affairs, which was maintained to the end. For forty years she was an enthusiastic worker and generous supporter of local and denominational church interests, being particularly interested in Ferry Beach from the beginning of that enterprise, having given liberally of her means, and seldom failing to visit it each summer. She knew the history of many of the ministers of the denomination and liberally assisted not a few of the younger men in times of need. Hospitable and generous, her home was always open to her friends, and every good cause received some help.

The funeral services were held at her home, March 26. The body was taken on Monday to Canaan, N. H., and, after a brief service in the Methodist Church, was buried in the family lot at Canaan Street, near her former home, Rev. Louis J. Richards officiating.

Mrs. Bingham was a woman of strong character, decided opinions, a tireless worker for the things in which she believed. The local church loses a loyal and efficient worker, many individuals lose a loyal and generous friend. She leaves not only a niece, Mrs. Blanche T. Covell, Putnam, Conn., to mourn her loss, but a whole community and many friends in many places.

L. J. R.

Mrs. Susan Shotwell Plumly

Mrs. Susan Shotwell Plumly died March 30 at Little Hocking, Ohio, where she had been a life-long resident. She was in her eighty-second year. Funeral services were conducted at her home by Rev. Hal H. Lloyd, assisted by Rev. James Houghton, April 1. She is survived by two brothers, three sons, three daughters, twenty-six grandchildren, and nine great grandchildren.

Harley Augustus Cook

Harley Augustus Cook died at Beebe, Ohio, March 22, 1921. He was a charter member of the church at Frost, Ohio. The funeral services were conducted at his home in Beebe by Rev. James Houghton.

He is survived by a son and two daughters.

Jennie Sanford Colvin

Jennie, daughter of Henry A. and Mary Rice Sanford, was born Aug. 12, 1857, in Townsend township, Sandusky County, Ohio, where she lived, with the exception of two years spent at Greenspring, until her death, Feb. 21, 1921.

On April 4, 1883, she was united in marriage to John W. Colvin. There were three sons born to this union, two of whom have preceded her in death, Lloyd Rice having passed away Nov. 12, 1901, and Glenn Harrison, Jan. 10, 1918.

She is survived by her husband, her son, Leo Colvin, and three grandchildren, also one sister, Mrs. Alma Winters, and one brother, Merritt Sanford.

She was of a kind and loving disposition, always ready to do for others. Fraternally, she was a charter member and first commander of Townsend Hive, No. 143, of the Woman's Benefit Association of the Maccabees, also a member of Clyde Chapter, No. 73, Order of the Eastern Star, and president of the East End Club. She was a faithful member of the Universalist church of Norwalk, Ohio.

Funeral services were held at the home, conducted by Rev. Wm. Couden of the Universalist church of Concord, Michigan.

James E. Gay

Mr. James E. Gay, long a helpful member of our Meriden, Conn., church and, for a lesser period a deacon of it, passed quietly to his deserved rest on Thursday, Feb. 24.

"A faithful, honest man, a good neighbor," is the testimony of those who knew him best. He will long be held in reverent affection by our church for his upright character. The whole Church owes him a debt for the encouragement and aid given his son to enter the Universalist ministry, which that son adorns. Rev. Geo. Gay was able to come on from Chattanooga before his father passed away in painless sleep.

The funeral, attended by a large company of sorrowing friends, was conducted by his pastor, Rev. H. B. Taylor, at his residence on Friday evening, Feb. 25.

Mr. Gay was born in Taunton, Mass., July 8, 1838, but came to this city many years ago. He was a member of St. Paul's Universalist Church, Meriden Center Lodge, I. O. O. F., Center Lodge, No. 97, A. F. and A. M., and Electric Lodge, N. E. O. P. He is survived by his wife, Mrs. Ella Holmes Gay, a daughter, Mrs. G. S. Bale of Niagara-on-the-Lake, Ont., a son, Rev. George A. Gay, pastor of the Q. H. Shinn Memorial Church of Chattanooga, Tenn., and two sisters, Mrs. Emma Bracken and Mrs. Carrie Leach of Kittery, Maine.

H. B. T.

Hortensia J. McNeil

Miss Hortensia J. McNeil, a life-long resident of Tecumseh, Mich., died recently at her home, having been many years an invalid. Her parents, Archibald and Mary McNeil, were among the pioneers of the vicinity of Tecumseh. Since the age of ten, Miss McNeil had been a member of the Universalist church, attending services devotedly as long as her health permitted.

The funeral was conducted by Rev. W. R. Curtis, and the burial was at Brookside.

She is survived by two sisters and a brother.

Mrs. Evangeline Marsh Wadleigh

Mrs. Evangeline Marsh Wadleigh, a faithful member of the Indianapolis, Ind., church, died on Feb. 21. Services were held in the church Feb. 23, after which the body was taken to Binghamton, the home of Mrs. Wadleigh's parents, for interment. She will be sadly missed in the parish, for she was always willing to co-operate and never too busy to be of service wherever needed in the church. She is survived by her husband, and two children, Eric Julian, age five, and Gerald Marsh, age seven months.

William Henry Berkley

William Henry Berkley died March 4. He was born in 1844, the son of Burgess and Elizabeth Berkley, pioneer settlers on the Illinois prairies near where Westfield is now situated. He spent his whole life in the community where he was born. Especially interested in farming, education and temperance reform, he was a leader in the development of the community. He was a life-long Universalist and a reader of the *Leader*.

He is survived by his wife, two sons, three daughters and four grandchildren.

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BY

Rev. C. H. Leonard, D.D., LL.D.

Dean Emeritus Crane Theological School

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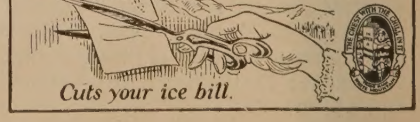

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For particulars address,

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

It may be true that worry kills more people than work, but it's probably because more people worry than work.—*Syracuse Herald.*

* *

Civilization is a state of human development that moves a man to pay the laundry for destroying his collars.—*Toledo Blade.*

* *

The young theological student who had been supplying the Bushby pulpit for two Sundays looked wistfully at Mrs. Kingman, his hostess for the time being. "Did you like the sermon this morning, if I may ask?" he inquired.

"You did real well with the material you selected," said Mrs. Kingman, with much cordiality. "As I said to Zenas on the way home, 'I've heard a dozen or more sermons preached on that text, and this young man's the first one that ever made me realize how difficult 'twas to explain.' "—*Exchange.*

* *

1921: "Did you see that movie called 'Oliver Twist'?"

Frosh: "Yes, and say, wouldn't that make a peach of a book?"—*Brown Jug.*

* *

"Aren't people queer?" queries R. J. M. "A married friend buttonholed me this morning and poured into my ear a choice bit of scandal. 'But don't let it go any further, Bob,' he ended.

" 'No, certainly not,' I said. 'But how did you happen to hear it?'

" 'Oh, the wife, of course,' he answered. 'She's just like all women—can't keep a secret.' "—*Boston Transcript.*

* *

The detail had just arrived near the front lines when the captain looked around and noticed a private, hatless and coatless.

"Where's the rest of your uniform?" he demanded.

"Back where we came from."

"Go back and get it."

The private vanished and later reappeared, correctly uniformed, but without his rifle.

"Where's your gun?"

"Left it back where we came from."

"Listen!" bellowed the captain. "You're a fine soldier. What were you in civilian life?"

"Plumber's assistant."—*American Legion Weekly.*

* *

A Harvard University announcement with regard to the Boston Symphony Orchestra's concerts of last week:

"Glee Club—Wear dark suits and stiff collars to the concert Friday, and full dress Saturday night. The angel chorus need not dress for either performance."

What would they wear in case they were to sing Dubois's "Paradise Lost" instead of "Parsifal?"—*Boston Herald.*

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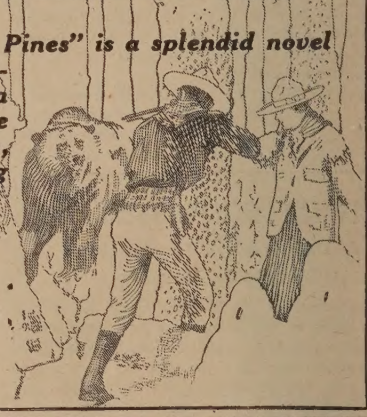

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